THE ARTES OF LOGIKE AND *Rhetorike, plainely ſet foorth in the* Engliſhe toonge, eaſie to be learned and practiſed: togeather with examples for the practiſe of the ſame for Methode in the gouernment *of the familie, preſcribed in the worde of God: And for the whole in the reſo-* lution or opening of certain parts of Scripture, according *to the ſame.*

1584.

To the Christian Reader.

ALthough these Treatises following, were begun and ended at the request and for the benefit of some few which were desirous of them, for whose cause they are also now come vnder the print: though peraduenture not done (as they say *in print*) yet because it is not vnlikely, but by these meanes they will come into the handes of many who will enquire vpon what groundes I haue aduentured this thing which to some will seeme strange and newe, yea vnprofitable and inexpedient, that they are made common to all which are wont to sit in the *Doctors* chayre: to others also (which will neither greatly mislike the turning of them into our tonge, nor yet the following of the better sort in that arte, they will carrie notwithstanding the same taste, because they will seeme newer then the newest:) I thought it necessarie to write these few following, if not to satisfie them, yet at the least to encline them to a more moderate iudgement concerning my labours, then otherwise the former coniectures will suffer them to come vnto. There is in deede a third sorte, which will looke for a defence of these artes in generall, being by them accused as vayne and vnprofitable. But because their reasonings are such as are to be answered by keeping them in the darke and from the noyse of sound oppositions, which will more hurt them and trouble the world, then any defence of good answere, profite others: I will followe the example of many wise, nay the precept of *Salomon, to confute them with silence*. To come therefore vnto the first sorte, there can be nothing more fit to satisfie them, then to shewe that that which they doe but florish against vs, will deadly wound their cause. How can they call that new, the which hath testimonies of the wisest and ancientest of both sortes? For to omitte the examples of these dayes, which haue already brought all Artes into French, Dutch, and almost into Englishe, and that by the hand of the most cunningest workemen: what will they answere vnto the knowledge and learning of the Egyptians, wherein *Moses* excelled before the Greeke or Romane toonges became generall? were not their writinges, thinke they in their owne toonge? yea after that, were not *Salomons* treatises and discourses (whether written or vnwritten) both of naturall thinges, and of all that is done vnder the Sunne, and therefore of these things) were they not done in the most ancient and worthie toonge of the Hebrues? Nay euen their chiefe maysters nowe, *Plato* and *Aristotle*, *Tullie*, and *Quintilian*, wrote they not in their owne toonges, and that euen when these artes were more rype in the toongs of others? So that *Tullie* is faine (as he himself somwhere confesseth) to borrow from the Grecians & of others, it is manifest they did it from the Egyptians & Hebrues.

Moreouer, the ende why these artes haue bene kept in these toonges, doth not onely propt, but also hold vp this our practise, seeing it was done because these toonges being most generall by reason of the spread that the *Grecian* and *Romane* Empyre had made of them, they were the fittest to be made the storehouse of the world for these commodities. A storehouse I say, not to keepe them for the *Romanes* and *Grecians* alone, or for the expert in these toonges their free denizons: but at the least that by their trafficke, it might with their gayne of the prayse and glory, become common to euery particular nation, that euery one who had neede, might buy of the same. Wherefore seeing the end was with their gaine the commoditie of all, let them not still keepe in this corner to make it rare and excessiuely deare, least the people *curse them*: especially nowe that the famine of prouision to discerne of so many strifes and subtilties, to vnderstand and iudge of so many Treatises as are written both to hurt and benefit the worlde, both in regard of matters ciuil and diuine, humaine and spirituall, doth dayly crie and call for it, Let them take heede also of open iniustice, for seeing the common

vſe and practiſe of all men in generall, both in reaſoning to the purpoſe, and in ſpeaking with ſome grace and elegancie hath ſowne the ſeede of theſe artes, why ſhould not all reape where all haue ſowne? At leaſt, why ſhould not ſome of euery ſort gleane, though by their cunning they had purchaſed theſe artes, as corne fields proper to themſelues? Vnleſſe the more excellent and neceſſarie their commodities be (as couetous men) they will be the more vnmercifull and niggardly. Neither let them obiect againſt vs, *A ſword in a fooles hand:* for beſides that weapons are not reſtrayned and tyed onely to mayſters of fenſe, nor ſinging to muſitions onely: the ſimple plaineſſe of theſe treatiſes, which drawe men to no curious or doubtfull diſcourſes, but onely put them in minde of that which they may eaſily ſeeke and know in moſt familiar examples with great fruite and delight, ſhall ſufficiently anſwere for themſelues in this behalfe: praying all men to vſe them with ſome ſtudie as their callinges may ſuffer, to ſtrengthen their iudgement, to diſcerne of the ſayinges and writinges of other men, to keepe better that which they learne, and not beyond their gift and calling, to aduenture to a further vſe then they can reache vnto. And thus much for the firſt ſort.

Concerning the ſecond I will not deale with euery alteration and difference, for ſome are ſuch as I thinke the very alteration conſidered with the common rules nowe receiued of the founder ſort to iudge by, will giue ſufficient defence: the other more doubtfull and ſtrange, I will as briefly and plainely as I can mayntayne. Wherein if I goe beyond the capacitie or reache of the vnlearned, they are to be deſired eyther to ſtay till they haue ſomewhat laboured in theſe artes, or elſe not to trouble themſelues at all with this diſcourſe, but leaue it to thoſe for whoſe ſatisfaction chiefly it is written. And here our labour ſhalbe for the Logike: for the other I ſuppoſe neede not this defence, as hauing few and light alterations. Concerning the definition of Logike I will not ſtriue whether well reaſoning, which is reaſoning according to the arte, be conteined in the general of the definition, *An art or no*, it is ſufficient for me that in my definition there is a true generall, an art, and a true full difference by which it differeth from all other artes: namely that it is of reaſoning.

Nowe whether the proper end be declared by the addition of well or no, I leaue it to thoſe who will diſpute of al the cauſes and not of the definition of Logike. For there is no reaſon why the end of any thing ſhould come into the definition any more then the efficient cauſe, when as the difference is before full and ſufficient. In inuention that is moſt generall, which concerneth the diſtribution of an argument, that I make it not *Artificiall and inartificiall*, but *firſt, and ariſing of the firſt*, and after deuide the latter into more *Artificiall and leſſe artificiall*. At which none neede greatly to maruell, ſeeing that reaſon which by art appeareth the greater force of an other reaſon to the weaker force it hath in it ſelfe, and ſo reaſoneth more forcibly as doth a teſtimonie, whoſe force the ſayd dependeth vpon other argumentes, it muſt be both artificiall, and ariſe in part of another: but becauſe it hath neyther hys force in it ſelfe, nor ariſe perfectly as a definition or deuiſion, but in part onely from other argumentes: It may for both cauſes be well iudged to be an argument, ariſing imperfectly of the firſt, and ſo be called a leſſe artificiall ariſing of the firſt. The generall being touched, the difference in the cauſes aske the next place, where the referring of the ende vnto the efficient cauſe, will be odious: but if it be weighed that by this meanes, the trueth is preferred and the doctrine of the ende which is not commonly diſcerned from the effect and adioynt, is more cleared, the gayne will eaſily recompence the alteration of the place. For ſeeing it is a cauſe onely as it bringeth ſome force to the very being of the thing, and all the force it bringeth is to moue the efficient or making cauſe to worke, it followeth that in that reſpect onely it is a cauſe. If it be ſayd, the ende doth

not moue euery efficient as the ende of naturall and artificiall thinges, as of the eye to see, the plummet in a clocke to force the next causes of the orderly motion: the aunswere is, they are deceiued, for as it regardeth these artificiall thinges, it is an effect of the doing of it, and an adioynt in regard of the force wherewith it is done: and to these thinges it giueth or bringeth nothing, but receiueth and taketh all from them: but it is a cause onely as it was set before the Author of nature, or the artificer to moue him to make this thing apt to this effect, or to haue these properties: so that my sentence remayneth necessarily true. Neither doe I see what other respect of a cause it can haue, for that which some speake of the perfection it bringeth to the thinges, is altogether vntrue, for all the perfection of the thing commeth from the efficient, and lieth in the matter and forme as the causes of the thing, & the adioynts, as the ornamentes of it: In which respect this perfection is caused, and doth not cause. The next to this is that the deuision of *conceiuing and begetting cause* is left out, and iustly. For when as there ought to be no deuision, but that which ariseth of some difference of the partes betweene themselues, and of agreement with the whole, there being heere no difference in the partes, because the *begetting cause*, is referred to *procreation*, as to his next effect: and the *conseruing or preseruing cause*, as to the next effect *to preseruation*: In which respectes they remayne onely simple as all others *efficientes* or *making causes*: it is to be inferred that they can make no distribution of the efficient cause.

The like is to be sayd, of working by it selfe and by chaunce, which make no difference of working or *causing*: for although in such the principall instrument had no such end or purpose, yet the chiefe worker God in his prouidence hath: besides this putteth no difference in that force which bringeth forth effect, but onely betweene the purpose of the chiefe worker of the action, God: who *worketh all thinges according to the counsell of his owne will*, and the principall instrument who did it to another purpose. Next to these follow the difference in the disagreeing argumentes, where this is one and the chiefe, that the deuisions of *Contraries* are left out: First into *affirming and denying*, which are no sortes of contraries, but of the maner of vttering *contraries*, which as it falleth not into Logike to handle, so it is nothing to this purpose, because the difference ariseth not from any distinction of the contrarietie it self, which it should doe, if they were diuers sortes of *contraries*, but from the difference of expressing one and the same minde. And this is yet more cleare in the diuers sortes of these: for relatiues are no contraries, because the contrarietie lieth in the denial of the relation, not in the relation: neyther can it in that respect be a newe sorte of contrarietie, for when all the repugnancie lyeth in these two regardes, the one that being set as agreeing in the consideration of reason to one, it must be disagreeing and opposite in the same consideration one to another, as if it agree with *Iacob* to be *Isaaks* father, it must disagree with *Isaak* to be so, this it hath from the general nature of opposites, the other respect being that one is set agaynst one, that it hath from the generall rule of contrarietie, and further it repugneth not. If say one it hath this proper that relatiues are here contrary, the answere is, that bringeth no new kinde of contrarietie, and if this be a iust cause of a diuision of contraries, you may diuide contraries againe: some of causes, some of effectes, some of subiectes, and some of adioynts: seeing it may be said, these are causes which are contrary, as it is sayd, these are relatiues which are contrarie. *Ephes.* 1. 11.

The like almost may be sayd of the *priuatiues*, which are contraries, whereof one is naturally in the *subiect* as the *habite*, and the other driueth out or depriueth it of the *habite*: for what newe sorte of contrarietie is here? Surely no other but that one is set against one, for the being naturally or not naturally in the subiect, belongeth not to the Logician to consider, but the seuerall Maister in his arte, as to the Phisition that

health is naturally in the body and how, that ſicknes driueth that away, and howe otherwiſe, why may we not make hurtfull contraries, whereof one is hurtfull to the ſubiect, or profitable contraries, whereof one is profitable to the ſubiect, as *peace and warre to a common wealth, Vice and vertue to the minde?*

Now let vs conſider of thoſe others which they call *contradictories*, when one affirmeth, and the other denyeth, as a man, not a man: iuſt, not iuſt. Concerning theſe when all the contrarietie (which they ſay) is proper to them, lyeth eyther in the *contradiction*, it is, it is not: which is proper to iudgement, not to inuention, to ſet forth, or that one thing is opponed to all other things which it is not: which is no contrarietie, but the oppoſition of diſparates', ſeeing one is not opponed to one kinde but one to many kindes, and that equally, as a man opponed to not a man, is equally opponed to ſpirits, to fowles, fiſhes, beaſtes, vnſenſible creatures, &c. in the ſame not a man, wherefore it followeth, that eyther they muſt allowe my dooing, or elſe in the firſt bring in confuſion whileſt they ſpeake of that part in one part of the arte, which is proper to the other, and in the ſecond confuſion and folly both: whileſt they make that a contrarie which is none, and without all gayne repeat that which they haue ſufficiently handled before.

Neither let any ſay they are contrarie, becauſe there is no middle betweene man and not a man, for ſo there is not betweene man and other thinges, and yet they are not contrary but diſparates onely.

And thus much for the firſt argumentes.

The leauing out of *Notation and Coniugation* remayneth onely to be ſpoken of in Inuention, the reaſon whereof is manifeſt, becauſe it is graunted of all that they haue no new force, beſides the firſt, no new reaſon or argument ariſing from the firſt: *For hee is iuſt, he doth iuſtly, theſe are coniugates*, referre them one vnto another, and what is there beſides the cauſe and the effect? What force or reaſon more? For that *iuſt* and *iuſtly* are formed one of another, appertaineth to Grammar, that they allude fitly to the figure of Rethorike, called *Poliptoton*, which changeth finely the end or caſe of wordes.

The like is to be ſayd of *Notation*, which is the interpretation of a name, which appertaineth not to Logike but to Dictionaries: as in this: An argument is ſo called, becauſe it argueth, a faithfull man, becauſe he hath fayth: what force of reaſon is there in the firſt example? of the cauſe and the effect. What in the other? Of the effect and the cauſe. But is there nothing els? yes. A fitte and elegant vttering of diuers thinges by wordes, not much, but ſomewhat differing in ſound, as *argument, arguing, fayth, faythfull*: but this is neither reaſon, nor new force of reaſon, but onely an elegancie of the Trope called *Paranomaſia*, or chaunge of the name. Wherefore let vs keepe them no longer, nowe the owner claymeth them, but according to the lawe turne them home againe. Thus much for inuention: As for the chaunge in a teſtimonie, I am content to leaue it vnto the iudgement of the reader, when he ſhall examine it according to the rules of Logike: as alſo thoſe ſmall differences which are in the ſecond part of Logike, for in that ſometimes the firſt ſorte of a Syllogiſme is found in all his partes, there is now no longer any reaſon to traſe him vp onely in an *Enthymeme*. And thus much for the ſatisfiyng of both theſe ſortes. Now, if they be not fully contented, my deſire is of the former to beare with that, for the commoditie of others, which themſelues like not. The other ſort alſo I pray, to ſatisfie themſelues in mending and bettering that which cannot yet ſufficiently pleaſe them. And ſo I commit thee to the direction of God his ſpirite, whome I pray ſo to increaſe thy knowledge by all good and lawfull meanes, as thou mayeſt diſcerne thinges that differ, and walke without offence, vntill the day of the Lord.

AMEN.

The Arte of Logike, plainlie set foorth in our English toonge, easie both to be vnderstoode and practised.

The first Chapter.

Of the definition and Diuision of Logike, and of an Argument.

LOGIKE is an Arte of reasoning.

An Arte is that orderly placing of rules, where the easiest being first set down, and then the hardes, the perfect way of learning any thing, fullie set downe.

Logike hath 2. partes, { The spring of reasons called Inuention. / Iudgement.

The spring of reasons is the first part of Logike, which giueth rules of the sortes of reasons, which because it dooth helpe much to the finding out of reasons, is commonly called Inuention.

A reason is that, which is apt to reason withall, which is commonly called an Argument: of which sorte are all thinges, when they are referred in consideration of reason one vnto another. For there is such an agreement of the diuers sortes of reasons, as the nature of one hangeth vpon another, so that hee that perfectly knoweth one, may also knowe the other, as in this example: *God is the Sauiour of all men*: where God being referred to saluation, is a reason to set foorth saluation by the cause, and *saluation* being referred to God, setteth him forth by a thing caused, commonly called the effect: In which also we see, hee that knoweth God to be the cause of saluation, knoweth also saluation to be the thing caused of God.

Argumentes are many times knowne by their proper notes and markes, as shall after appeare: which if they be wanting, they must be knowne by the rules, which doe set forth euery sort of Argument.

Of reasons there are two sortes, { First, / Those which arise of the first.

The first are those which haue beginning in themselues, as in this example: *Loue suffereth long. Loue is bountifull. Loue doth not frowardly*. Where the Apostle sheweth the excellencie of Loue, by a reason of description which ariseth of other reasons, as of that which Loue doth cause, *long suffering*: Of the contraries to Loue, as *enuie, froward dealing, &c.*

First Argumentes are of 2. sortes, { Simple or vncompared. / Compared.

Simple, is a reason which hath force in it selfe, without regard of any manner of comparison: as, *Thy will be done in earth, as it is in heauen*: Where we see, the dooing of the will of God is set forth first by a reason which is vncompared, namely by those which should doe it, *Men in earth*: then by a comparison of the like, as the angels in heauen doe it.

Vncompared argumentes, { Agreeable. / Disagreeable.

Agreeable

Agreeable is that which doth agree with that to which in reaſon it is referred, as *Loue ſuffereth long. Loue enuieth not*, where ſuffering long, is a reaſon agreeing with Loue, as a thing cauſed with the cauſe: and *Enuie* is a reaſon diſagreeing with Loue, as one contrarie with another.

Agreeable are of 2. ſortes, { More agreeable. / Leſſe agreeable.

More agreeable are thoſe in whoſe agreement more is giuen and receiued to and from one another, as, *When God ſawe all that he had done, beholde it was very good.* Where all his workes, being the thinges cauſed of God, in their agreement with God as with their cauſe, haue more from God, then *very good*, which is the adioynt, hath from *all which he hath made*, which is the ſubiect of goodneſſe, or that whereunto it is adioyned. So Chriſt, iuſtification, and good workes doe agree, but Chriſte being the cauſe, giueth more to iuſtification, then, workes beeing the ſignes adioyned.

More agreeable argumentes are of 2. ſortes, { The cauſe. / The thing cauſed commonly, but more vnproperly, called the effect.

The ſecond Chapter.

Of a cauſe.

A CAVSE is that which giueth ſome neceſſary force for the verie being of the thing cauſed.

A cauſe is of two ſortes, { The one which is without the thing cauſed as the making or efficient cauſe. / The other within the thing cauſed.

The making cauſe is a cauſe which by ſetting the matter, and the forme together, maketh the thing cauſed. As, *The Lord God alſo made man of the duſt of the ground, and breathed in his face the breath of life: and the man was a liuing ſoule.* Here we ſee that God which is of himſelfe without man, is the making cauſe of man, and did make him, by breathing the breath of life which was the forme, into that of the duſt, which was the matter. Nowe where more then one doe the proper worke of the making cauſe, all working togither are the making cauſe. The partes whereof are the chiefe workers called the principall, and the helpes called the inſtrumentes, and the ende which moueth the making cauſe to ſet the matter and forme together, is no other cauſe then this, ſeeing it bringeth no other force for the being of the thing, then to moue the making cauſe to worke, As, *Of his owne will begat he vs with the worde of trueth, that we ſhoulde be the firſt fruites of his creatures*, where the ende, that wee ſhould be the firſt fruites of his creatures, mooued Gods owne will, Gods owne will being the principall worker, to beget vs with the word of trueth being the inſtrumentall. And thus much for the efficient or making cauſe.

The cauſes that are within the thing, are thoſe cauſes which are alwayes inſeparablie remaining together for the being of the thing.

They are two { The matter. / The forme

The

The matter is a cauſe of the which the thing cauſed is made: So the Lord made woman of the rib of man. Noah the Arke of pine trees.

The forme is a cauſe by the which a thing is that which it is: and ſo differeth from all other thinges, as in the example of man before mentioned. But the naturall forme of thinges, though they may be conceiued by reaſon, yet they cannot well be vttered by ſpeach. The artificiall forme of thinges is much more eaſie to be conceiued in reaſon, and vttered in wordes: and therefore of ſuch ſpeeches there be many, as in all writers, ſo in the ſcriptures eſpecially. So God ſet downe the artificiall forme of the Arke and of the Arke of couenant, the Table, the Candleſticke, the Tabernacle, the mercie ſeate, the Alter of burnt offeringes, the Court of the Tabernacle, and all the furniture and appurtenances thereunto: by which artificiall forme they be that they be, and differ from all other thinges.

Thus much of the cauſe: Now followeth the thing cauſed.

The thing cauſed, is that which is by the whole force of all the cauſes. As, *So God loued the world as he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhoulde not periſh, but haue eternall life.* Where our happineſſe is the thing cauſed: the loue of God, and faith the efficient cauſe. Chriſt the materiall cauſe, and eternall life the formall cauſe. So alſo euery worke or moouing of any thing, is the effect or thing cauſed by the worker or mouer. Hitherto of more agreeable reaſons. Of both which relatiues are a moſt excellent example, they are thoſe which are ſo of and by one another, that they are the mutuall cauſes and effectes one of another. As, *The father and the ſonne, to giue and receiue, to teache and to learne.*

Now of theſe leſſe agreeable argumentes, Leſſe agreeable reaſons are ſuch in whoſe agreement leſſe is giuen and receiued to and from one another: as appeareth in the example of more agreeable reaſons.

The ſubiect is of two ſortes, { Which receiueth the adioynt. / That wherein the adioynt is occupyed.

As in this example. *Whereſoeuer the carkeſſe is, thither will the Eagles reſort.* Where we ſee in the firſt part, the word *where*, noting out a place (which is the ſubiect of the thing that is in it) is the ſubiect which receiueth: the carkaſſe is the ſubiect wherein the Eagles which are the adioynts, occupie themſelues by reſorting. So *Husbandrie* is the ſubiect, of an *Husbandman: Ruling the Church* is the ſubiect of the Biſhop, becauſe in theſe thinges they are occupied.

The ſubiect which receiueth alſo is double, { That which receiueth into it ſelfe. / That which receiueth to it ſelfe.

So Iob was the ſubiect in which was ſoundneſſe, vprightneſſe, and the feare of God: and the minde is the ſubiect in which are all euill qualities. So Iob and other men were and are the ſubiectes, which receiue to themſelues, riches, houſes, landes, &c.

An adioint is that which is adioyned vnto any thing, as in all the former examples, the thinges referred vnto their ſubiects, were the adioynts: ſo whatſoeuer is referred vnto any thing not being cauſe or effect of the ſame, it is the adioynt.

Againe, adioyntes are either, { Common, or Proper. } { Either of them ſeparable or inſeparable, which for the moſt part ariſe of the cauſes or being of the things, and are therefore called eſſentiall or of the being.

Common are thoſe which are ioyned vnto diuers ſubiectes, as the power of eating, drinking, ſleeping, &c are common adioynts to men and beaſtes, and cannot be ſeparated. So riches, pouertie, ſickneſſe, and health, are common adioyntes to good and euill men, and may be ſeparated from them.

A proper adioynt is that which is alwayes ioyned to one and the ſame ſubiect. So righteouſnes, fayth, ioy in the holy Ghoſt, are the proper adioyntes to the children of God: ſo to be ſeene and felt, are the proper adioyntes of a body, and theſe are inſeparable. And it was proper to Adam and Ehauah, to enioy Paradiſe, and yet ſeparable. Alſo Paule to be rapt vp into the third heauen, and yet ſeparable.

Hitherto of an agreeable argument, whereby onely thoſe thinges that differ in them ſelues may yet be ſaid to be one. So Chriſt ſayth: *I and my father are one*: meaning in nature or cauſe. So Iohn ſayth: *There are three which beare witneſſe in heauen, the Father, the Word, and the Spirite, and theſe three are one*, meaning in their witneſſe, which is their effect. So Paule ſayth: *He that planteth and he that watereth, are one*: that is in office and function, which is the adioynt.

The third Chapter.

Of diſagreeable argumentes.

Diſagreeable reaſons are thoſe reaſons which diſagree beeing referred one vnto another.

Diſagreeable reaſons are of two ſortes { Diuers, or ſomewhat differing. / Such as cannot ſtand together, commonly called Oppoſites.

Diuers reaſons are thoſe which diſagree onely in reſpect or after a certaine maner, the notes whereof are commonly theſe: Not this, but that: albeit, neuertheleſſe, notwithſtanding, and ſuch like. As, *I know thy workes, thy labour, thy patience, neuertheleſſe I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.* Where we ſee, that although theſe were diſagreeing in reſpect of this Church, yet they may agree: for Chriſt may both know their patience and workes, and yet haue nothing agaynſt them. And theſe reaſons and all ſuch aunſwering the one to the other, which haue notes, are ſometimes ſet downe fully by their partes, anſwering one vnto another, ſometimes by their notes onely.

Reaſons which cannot ſtand together, are reaſons which differ not onely in reſpect, but alſo in nature, or the thing it ſelfe, and therfore cannot agree with the ſame thing, at the ſame time, according to the ſame reſpect or conſideration. So one cannot be ſicke and well at the ſame time in the ſame part, in conſideration of the ſoule or body, but he may be ſicke to day, and whole to morrowe, ill in his head, and well in his hand, well in reſpect of his body, and ill in reſpect of the ſoule.

Oppoſites are eyther { ſundrie, commonly called diſparates, / or contraries.

Sundrie or diſparates are oppoſites, whereof one is equally ſet agaynſt many. Dauid Pſalme 8. ſheweth, that God hath giuen dominion vnto man, ouer ſheepe, oxen, beaſts of the field, foules of the ayre, fiſhes of the ſea, all which creatures are equally ſet one againſt another.

Contraries are oppoſites whereof one is ſet agaynſt one. And therefore they directly fight one againſt another: So Chriſt and Beliall, light and darkeneſſe, Chriſt and Antichriſt, heauen and hell, life and death, good and euill, iuſt and vniuſt, ſicke and whole, to be ones Father and his begotten Sonne. And hitherto of vncompared reaſons.

The fourth Chapter.

Of compared argumentes.

COMPARED reasons are such as are compared one with another, which when it hath partes, the first setteth downe the comparison called the propounding part or proposition, the other applieth the comparison to the thing compared called the applying, rendring part or reddition As, Mat. 24. *As in the dayes of Noah, so shall the comming of the Sonne of man be. For as in the dayes which were before the floud, they did eate and drinke, they married and gaue to marriage, euen vnto the daye in which Noah entred into the Arke, and knewe not till the floud came and tooke them all, so shall the comming of the sonne of man be.* In which example in the first of the verses, there are the signes of the comparisons. As, *And so*, in the two latter verses, are the two partes of the whole comparison, the first setting downe the comparison which is taken from the floud of Noah, the other applying the comparison to the thing compared, that is, the comming of Christ.

Comparison is either in { Quantitie, or / Qualitie.

Comparison of quantitie, is when the quantitie of the thing is compared together.

Quantitie is eyther { Equall, or / vnequall.

Reasons of equall comparison, are those whose quantitie is equall.

The Notes of the equall reasons are these: As, *equall, alike, the same that, so much, no greater*, as in these examples: *With what measure ye meate, with the same it shalbe measured to you againe.* So Nomb. 9. *Ye shall haue the same lawe both for the stranger, and him that is borne in the land.* So Iosh. 14 *And yet am I so strong at this time, as I was when Moses sent me, as strong as I was then, so strong am I now, eyther for war or for gouernment.* Hebr. 14 *And is made so much the more excellent than the Angelles, inasmuch as hee hath obtayned a more excellent nature then they.*

Vnequall are those whose quantitie is not the like.

Vnequall reasons are of two sortes { Greater. / Lesser.

The greater is that whose quantitie is greater then that whereunto it is compared: the Notes whereof are these: *Not onely, but also: rather this then that:* Also euery note of a greater degree of comparison. As Rom. 5. 3. *Neither doe we so onely, but also we reioyce in tribulation.* Likewise Psal. 88. 10. *I had rather be a doore keeper in the house of the Lord, then to dwell in the tabernacle of Princes.* And Prouerb 8 11. *For wisedome is better then precious stones.* Also Psal. 19. *And more to be desired then gold, and sweeter also then the hony combe.*

Also denials in comparison. As 1. Cor. 1. 17. *Christ sent me not to Baptise, but to preach*, to wit, *not so much to baptise, as to preach.*

The lesser are those whose quantitie is lesser then that, whereunto it is compared, the signes whereof are these, *not this onely, but not that, or no not that, or a deniall of the equal or equalitie.* As, 1. Cor 3 2. *For you were not able to beare it, no nor are ye now able to beare it.* Also Rom. 3. 12. *There is none that doth good, no not one.* Likewise 2. Kinges 23. 25. *Where Iosias is denied to be equall to the Kinges that were before or after him, and preferred aboue them all.* Hezekiah by the same argument is commended. 2. King. 16 5. *So the serpent is commended to*

be the ſubtileſt beaſt of all that were vpon the earth. Gen.3.1.

Hitherto of the compariſon of quantitie.

Now followeth the compariſon of qualitie.

Which is either of things { Like. / Vnlike.

Like, which haue the ſame qualitie, the ſignes whereof, are, *Like as, euen as, and ſo alſo, a denial of the like, vnlike* Mat.13.24. *The kingdome of heauen is like vnto a man that ſowed good ſeede in his fielde.* Math. 6.5. *When thou prayeſt be not as the hypocrites are.* Alſo Math. 24. 37.

But euen as in the dayes of Noah, ſo ſhall the comming of the ſonne of man be. Likewiſe Gal.4.1.

Then I ſay, the heire as long as he is a childe, differeth nothing from a ſeruant though hee be Lord ouer all.

The partes of a ſimilitude are ſometimes ſeuered or diſtinguiſhed by three conſiderations or ſteppes of compariſon, commonly called termes: and ſometimes by foure. By three. 1.Theſ.3.2. *For you your ſelues alſo knowe perfectly, that the Lord ſhall come euen as a theefe in the night.* Where one ſteppe of compariſon muſt be twiſe repeated thus. As the theefe in the night commeth ſodainly, ſo the Lordes day commeth ſodainly.

By foure, in the 3. verſe thus: *For when they ſhall ſay, peace and ſafetie, then ſhall come vpon them ſodaine deſtruction, as the trauell of a woman with childe*, wherein foure ſeuered or diſtinct termes or ſteps are plaine and manifeſt, to wit, of the careleſſe wicked, ſudden deſtruction, of the woman with childe, ſodaine trauell

Vnlike is that, whoſe qualitie in compariſon is not the ſame. The ſignes or notes whereof are, *Vnlike, differing, otherwiſe*: As, Dan.7 7. *And it was vnlike the beaſtes of the field, that were before*, Alſo 1.Tim 6.3 *If any man teach otherwiſe*: Alſo 5.25. and 1.3.

Thus much of the firſt reaſons. Now follow thoſe that ariſe of the firſt.

The fift Chapter.

REaſons ariſing of the firſt, are thoſe which are made by the ioyning together of the firſt.

They are of two ſortes { More Artificial. / Leſſe artificial.

More artificiall is that which hath force of it ſelfe to reaſon withall. Rom. 4. 6. As Dauid *alſo deſcribeth the bleſſednes of a man to whome God imputeth righteouſneſſe without workes, Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes be couered.* Where the Apoſtle ſetteth forth righteouſneſſe by a declaration ariſing of two argumentes, to wit, agreeing as the cauſe, imputation of righteouſneſſe: diſagreeing, without workes. Which reaſon hath force in it ſelfe, becauſe of the force which theſe two argumentes giueth vnto it: but the proofe of this declaration which is drawne from the witneſſe of Dauid, hath not ſo much authoritie from the thing ſayd, or the matter it ſelfe, as from the author of it Gods ſpirite by Dauid.

Of the more artificiall argumentes ariſing of the firſt, there are two ſortes { Diuiſion, commonly called Diſtribution. / Definition.

Diuiſion is when the whole is deuided into two partes.

The whole is that which conteineth or hath in it the partes.

The partes is that which is contained of the whole.

A Diuiſion is made of argumentes which are agreeable to the whole, but diſagreeable

amongst themselues, so that it is so much the more perfect, by how much the partes do more agree to the whole, and more disagree amongst themselues.

Diuision is made of { More agreeable, { First of the cause. / Lesse agreeable. { Then of the thing caused.

A Diuision made of the cause, is when the partes be cause of the whole, and then they are properly called members: for a member is that part which giueth beeing to the whole, and the whole being of such members, is called integrall. For a man in the scripture is often diuided into his members, the soule and the body: and the body into his members, as head, hands, feet, &c. So the whole law diuided into his two members: First, which teacheth our dutie towards God in the first table, and that which teacheth vs our dutie towardes our neighbour, in the second table. The whole Church is deuided into his members the part in heauen, and the part in earth.

Distribution of the thing cauled, is whose partes are caused of the whole, or are the effect of the whole, as when the whole kinde or generall is diuided into his seuerall sortes or specials.

The whole kinde or generall is a whole, which giueth or conteineth the being or essence which is common to the seuerall sortes or specialles, as a liuing thing is generall to man and beast, conteining in it a bodily substance, which hath life and sense, which is the generall being of man and beast.

A seuerall sort, or speciall, is a part comprehended vnder the whole kinde or generall formes from whence he taketh that being which is common to all the other parts or specialls, as in the 12. to the Rom. The Apostle deuideth the ordinary offices of the Church into Prophetes, that is Ministers occupied in the word, and other Ministers occupied in other businesse in the Church. The first sort hee deuideth againe into the Teacher whois occupied in doctrine, and the Pastor who is occupyed in exhortation. The second sorte againe into Elders, which rule the Church, and Distributors, which distribute to the poore: in which and such like examples, the first is called the moste generall, the other the vndergenerall or subalternall, which in respect of the former, is the speciall, and in respect of that that followeth is the generall. The last, is the lowest sort, or most speciall, because it cannot be deuided into moe specialles, and this deuision of the causes into the effectes, is most excellent: yet that is not to be neglected when the partes are onely set forth by their effectes, as Salamon maketh a diuision of foure small thinges in the earth by the effectes, the Emmets prepare their meate in the Sommer, the Mise which make their dwelling in the Rockes, and the Greshoppers, which goe out in bandes.

Hitherto of the distribution of more agreeable reasons.

Now followeth of lesse agreeable.

As of the { Subiect. / Adioynt.

The Diuisions of the Subiect or adioynt are when the parts are set forth by the subiectes or adiointes. So *Iohn.* 1. 5. 6. 7. 8. In his diuision of witnesses, setteth forth the partes by the subiect, some in heauen and some in earth. So Matt. The seede is deuided by the place: Some fell in stony ground, some in thornie ground, some in the high way. So for the adioyntes. Rom. 14. 5. Christians are deuided by their adioyntes, some are strong, some weake.

Of a Definition or setting forth of a thing.

A Definition is a reason arising of the first, which setteth downe what a thing is.

It is eyther { Perfect, or / Vnperfect.

A perfect

A perfect Definition or ſetting foorth of a thing, is that, which is made of the whole kinde or generall, and the proper difference of that ſeuerall ſort which is defined, where the firſt part is called the generall, the other the proper or ſpecial difference. So ſinne is defined to be the going aſide from the Lawe or right rule of obedience, where the going aſide is the generall, and the right rule of obedience is the proper difference. So the Church is a number of men in Chriſt Ieſus, where *A number of men is the generall, and in Chriſt Ieſus is the proper difference.*

A deſcription or an vnperfect ſetting foorth of a thing, doth ſet a thing foorth by any other reaſon. So Iob deſcribeth Leuiathan by his partes, his adioyntes, compariſons, ſimilitudes, effectes. &c.

Thus much of the more artificiall argumentes. Now follow the leſſe artificiall.

The ſixt Chapter.

Of the leſſe artificiall argument, called a Teſtimonie.

A LESSE artificiall reaſon, is a reaſon ariſing of the firſt, which reaſoneth not ſo much by his owne force, as by the power of other reaſons. It is called a Teſtimonie or witneſſe.

A teſtimonie is eyther a { Lawe, or / Notable ſentence, ſuch as be Parables, Riddles, Prouerbes, &c. confeſsions, and Recordes. &c.

And they both are, eyther onely pronounced, or written alſo.

Both of thoſe ſortes alſo may be { With an othe, / Without an othe.

And thoſe are the generall properties of a teſtimonie.

His ſortes are eyther of { God, called Diuine. / Man, called humane.

For a Law, Rom 7 there is a law written of God, to prooue that a woman may not forſake her huſband as long as he liueth.

For a notable ſentence. Luc 4.23. there is a parable, *Phiſitian heale thy ſelfe.* So all the prouerbes of Salomon are diuine and notable ſentences.

Thus much of the ſpring of reaſons.

Now followeth Iudgement.

THE SECOND BOOKE.

The firſt Chapter.

Of Iudgement.

IVdgement is the ſecond part of Logike, concerning the ordering of reaſons, whereby they may be the better iudged of, which order ſometimes is altered by additions, leauinges out, or diſplacing of any thing, and this is called the hiding of Art, when it is done artificially and to good purpoſe.

It

It is eyther of { One sentence, called an Axiome, and that part is called Axiomaticall. / Moe sentences.

An Axiome or sentence is that ordering of one reason with another, whereby a thing is saide to be or not to be.

The partes of an Axiome, are { The couple or bande / The partes coupled.

The couple is that which ioyneth the other partes together.

The partes coupled, are { The former. / The latter.

The former is that part which goeth before, and is called the Antecedent.

The latter which followeth, and is called the Consequent, as in this: *A soft answere appeaseth wrath*: where *a soft answere* being a cause, and the former part of this Axiome, is ioyned by the couple, *doth*, with the effect, and latter parte, *appease anger*.

An Axiome or one sentence is eyther { Affirming, or Affirmatiue. / Denying, or negatiue.

An affirming axiome is, whose couple doth affirme,

Denying is, whose couple doth denie. And although in our English toonge Deniall is set after the bande, yet in reason and in other toonges, it goeth before, and denyeth the bande.

From this affirming or denying, commeth the gayne saying or contradiction of axiomes: which is when the selfe same axiome is plainly and flatly affirmed and denyed. As in this: *Good workes doe iustifie, good workes doe not iustifie.*

An axiome is true, when it is so affirmed or denied, as the thing is in deede, otherwise false.

Which both are eyther, { Necessary or / Doubtfull.

Necessary when the axiome is true or false without exception: yet to a generall axiome to make it necessarily true, exception is to be added: as *whosoeuer putteth away his wife, except for the cause of fornication, committeth adulterie.*

Doubtfull, when the trueth or falshood is vncertaine, which is called a contingent axiome, As:

God is good, is necessarily true.

The Deuill is good, is necessarily false.

The godly doe prosper in outward blessinges, is doubtfull.

And here the iudgement must be according to the propertie of the axiome: as, that which is necessarily true, must be absolutely granted or affirmed: and that which is necessarily false, must be absolutely denied: and that which is doubtfull must be doubtfully affirmed, or denied: or els for certaintie distinguishe howe farre you denie, and how farre you graunt.

Nowe, when axiomes are exactly iudged, they must not onely be according to this rule of trueth, but also according to the rules of rightfull placing or rightfulnesse, and wise placing, or rule of wisedome.

The rule of rightfull placing is, when reasons are placed in an axiome, according to their proper considerations, spoken of before in Inuention: as, the proper forme with the proper thing formed, the proper subiect, with the proper adiunct: the proper generall, with the proper speciall. As, *Al going aside from the rule of goodnesse, is sinne*, which both is necessarily true, and the proper generall is affirmed of the proper speciall.

cial. But it is contrariwise in this axiome: *The lawe of God is perfect.* For perfectnesse is common to many other thinges, as to God and his creatures in their first creation.

Wise placing, is when reasons which may be equally affirmed or denied one of the other, are so placed, as that which is best knowne be in the first place, as in the placing of reasons, the cause must be before the effect, the subiect before the adioynt, &c. As, *All going from the rule of godlinesse is sinne*, is wisely placed, because the proper generall is set before the proper speciall, which is, as it may be turned, *All sinne is going from the rule of righteousnesse*, it is truely and rightly placed, but not according to this exact rule, for the proper speciall, not so manifest as the proper generall, is notwithstanding set before, which yet, 1. Io. 5. is placed according to this rule. *All vnrighteousnesse is sinne.*

The second Chapter.

THE sortes of an axiome is { eyther { Single, called Simple. / Double, called compound.

A single axiome is an axiome, whose band is noted out by *is*, or *are*, or some such like, Where this is to be marked, that in the exact placing of this axiome, nothing els must be in the second part, but that whereof the first is affirmed or denied: as in this example. *Euery sin is to be blamed:* this is a simple axiome, and exactly placed. But *euery man is lying to be blamed:* is not exactly placed And in this kinde of axiome, al argumentes except diuers, and comparisons, and distributions may be coupled, so that the agreeable be alwayes affirmed, and the disagreeable be alwayes denyed. As, *God doth iustifie*, where the cause and the effect are coupled together. *Euery man is a lyar.* Where the subiect and the adiunct are coupled together. God cannot lie: Where we see that two contrarie argumentes are coupled together. Ioh. 1. *In the beginning was the worde*: Heere the partes are turned, for it must be thus vnderstood: The worde was in the beginning. So, *God is in deede true:* there *in deede* aboundeth, Colloss. 2. 22. *All which perishe in the vse, according to the commandementes of men*, here *prescribed*, according to the commandementes of men, or some such thing to be vnderstoode. So Iohn 1. 21. *No*, meaning I am not the Prophet, where both Antecedent and consequent is wanting.

The single axiome is { eyther { Generall. / Speciall.

Generall is, when the latter part is generally referred or attributed to the former: As, *All men are lyars.*

Speciall is, when the latter part is specially attributed to the former.

Speciall is eyther { Particular. / Proper.

Particular is a speciall, when the latter part is referred to some of the former, but without certaine limitation: as, *Some men are already turned backe vnto Satan*. Where the contradiction must be a generall negatiue axiome: as, No men turned vnto Sathan. Also, *Some men haue fayth:* No man hath fayth.

Proper is, when the latter part is referred to the former being one singular or proper thing: As, *Paule is the Apostle of Iesus Christ:* whose contradiction is, *Paule is not the Apostle of Christ.*

Thus much of a single axiome.

Now followeth the double or compound.

A double or compound axiome is, which is made of diuers single axiomes, whose band or couple is noted out with *and*, or, *if*, *although*, &c. which ioyne sentences togither and are commonly called coniunctions.

Here

Here the turning of parts is very common and to be marked, and especially because of the forme of prooving which shall followe : as, *If thou keepe my Sabbaoth, I will blesse thee.* Esay. 58. 13. 14. which must be thus turned, if one will bring it to this certaine forme of proofe. *If I will blesse thee, thou must keepe my Sabboth: but thou dost not: Ergo.*

Also a compound axiome according to the nature of his coniunctions,

It is eyther { Gathering, or congregatiue. / Seuering, or segregatiue.

A gathering or congregatiue axiome is, which by such bandes or coniunctions coupleth together the agreeable and disagreeable arguments, affirming the one, and denying the other.

The gathering axiome is eyther { Coupling or couplatiue. / Knitting or connexiue.

Coupling or couplatiue is that, whose band or couple is, *and also, &c.* Iames. 3. 17. *The wisedome that is from aboue, is first pure, then peaceable, and gentle, and easie to be intreated, and full of mercy and good workes, &c.*

The true iudgement of this couplatiue axiome, dependeth vpon the truth of euery particular part. For if all the partes be true, it is a true axiome: If one onely be false it is a false axiome.

Hereunto may be referred the full comparisons and the similitudes, as, Looke what number of starres there be in the heauens, *so many in number shall thy seede be*: sayd God to Abraham. Whose contradictions, are the deniall of euery part.

A knitting or cõnexiue axiome is, whose couple is, *as if you were the children of Abraham, you would doe the workes of Abraham.* Whose contradiction is, If the first be, yet the second doth not follow. So that when we iudge this axiome to be true, we must iudge the partes to be truely and necessarily knit togither. Which may be though the partes be both false: as in this example: The Iewes neyther were Abrahams children, neyther did the workes of Abraham. This Axiome is doubtfull, when the partes and the following are doubtfull: As Paule in the shippe: *If you obey my counsell, you shall not perish.* Hitherto must be referred the band which is expressed by the word of time: as, *When we were Gentiles, we liued according to the flesh.* Also, *when I was a childe, I spake as a childe.*

A seuering or segregatiue axiome is, whose couple or coniunction is seuering, and therefore is fittest to dispose the disagreeable argument.

It is eyther { Discerning, or discretiue. / Disioyning, or disiunctiue.

Discerning is, whose couple or coniunction is discerning. Therefore of disagreeable argumentes it is fittest to dispose the diuers. As, although Esau sought the blessing through teares, yet he found no place to repentance: whose contradiction is the deniall of the principall coniunction, as, not although. This axiome is iudged to bee true and wittie, when as the partes be not onely true, but also diuers: otherwise it is iudged false or ridiculous, as although a man be a foole, yet he wanteth wit.

The disioyning or disiunctiue axiome is, whose couple or coniunction is disioyning: as, Rom 14 4. *Euery one standeth or falleth, &c.*

Here the contradiction doth not necessarily make the partes true or false: For the disiunction may be true, although the partes seuerally considered be doubtfull: As *eyther Peter was at Rome, or not.* Where we see the disiunction to be necessary though the partes be doubtfull.

Thus much of the Iudgement of one sentence or axiome.

Now followeth of moe sentences or axiomes.

The third Chapter.

THE iudgement of moe Axiomes is, when one axiome is referred one vpon another, or drawen one out of another.

It is eyther { A certaine frame of prouing, called a Syllogiſme. / Or a plaine and perfect way of handling any thiug, called Methode.

A frame of prouing or Syllogiſme, is that placing of an argument found out, with a queſtion in three Axiomes, where the two firſt being graunted, the third doth neceſſarily follow. Therefore when an axiome is doubtfull, it is made a queſtion, and for proofe of the trueth, we muſt inuent a third reaſon, and place it with the queſtion after the fotenamed order.

The partes of a Syllogiſme are, { Former, or antecedent. / Latter or conſequent.

The former or antecedent, is that vpon which the cõcluſion is inferred or brought in.

It hath two partes, { The propounder, or propoſition. / The applier or aſſumption.

The propoſition is the firſt part, wherein at the leaſt the latter part of the queſtion is placed with the reaſon found out.

The aſſumption is the ſecond part which is taken out of the propoſition.

The latter part or concluſion is that part which is inferred vpon the antecedent, concluding the queſtion in this ſort:

Euery ſinner is ſubiect to condemnation.
Euery man is a ſinner. Ergo
Euery man is ſubiect to condemnation.

In this example we ſee firſt, that the concluſion ſtanding vpon two argumentes, the ſubiect and adiunct, is made a queſtion: and by the third argument, *Sinner*, the affirmatiue is proued true, by the fit placing of it in theſe three axiomes, wherein at leaſt the laſt part of the queſtion is placed in the propoſition.

Here marke that if any part be wanting, it is called the kinde of an imperfect Syllogiſme, which is called an Enthimeme, or an holding in the minde. If any thing be added more then the axiomes vſually placed in a Syllogiſme, it is called a proſillogiſme, or an addition to a Sillogiſme, or ſecond proofe. The partes of a Sillogiſme are oftentimes diſorderly placed, as in this example, where the Apoſtle proueth that wee are iuſtified by fayth.

Eyther we are iuſtified by fayth, or by the workes of the law.
But not by the workes of the law: Ergo
By fayth.

Heere the propoſition is wanting: the aſſumption is found in the 20. verſe of the 3. Chap. the concluſion in the 22. verſe, and in the end of the 20. verſe there is a proſyllogiſme or ſecond proofe, where the aſſumption is proued: as thus: *By the lawe commeth the knowledge of ſinne: Therefore we are not iuſtified by it.*

The fourth Chapter.

OF Sillogiſmes, ſome are ſimple or ſingle, others are compound or double.

The ſimple is that wherein the latter part of the queſtion is placed in the propoſition,

ſition, and the former part in the aſſumption.

This is ſayd to be affirmatiue, when that all the parts doe affirme : negatiue when that all the partes doe denie. Generall where the concluſion & propoſition or aſſumption be generall: ſpeciall, when one of them onely is generall : proper, when both of them are proper.

There are two ſortes of a ſimple Sillogiſme. { The one more plaine. / The other more artificiall.

A more plaine is, whoſe order of placing is more plaine then the reſt, and it is when the reaſon found out to prooue a particular queſtion, goeth before in both parts, and is affirmatiue in the aſſumption.

All our fathers had the ſame ſacraments in ſubſtance.
Many of the Fathers were not ſaued, therefore ſome were not ſaued that had the Sacramentes in ſubſtance.

The propoſition is in the 1. of the Cor. the 10. The Aſſumption, verſe 5. which ſort of ſimple Syllogiſmes, becauſe of the plainneſſe of it, is very ſeldome found ſet forth in all his partes, but moſt commonly in this order: The argument being put for an example.

Some putting away good conſcience, haue made ſhipwracke of fayth, as Alexander and Hymeneus. 1. Tim. 1.

The affirmatiue generall.

All the iuſtified ſhalbe ſaued:
All the iuſtified ſhall raigne with Chriſt: Therefore
Some that raigne with Chriſt, ſhalbe ſaued:

The negatiue with the propoſition generall.

No hypocriticall caller vpon God ſhalbe ſaued:
All hypocriticall callers vpon God, ſay, Lord, Lord, Threfore
Some that ſay, Lord, Lord, ſhall not be ſaued.

Affirmatiue ſpecial:

Some who fell in the wilderneſſe, heard the word.
All who fell in the wilderneſſe, tempted God. Therefore
Some that heard the word, tempted God. Heb. 6. 3.

Negatiue ſpecial is:

No right Papiſt is a true ſubiect:
Some right Papiſt is a Ieſuite: Therefore
Some Ieſuite is not a true ſubiect.

Affirmatiue proper.

Abraham beleeued God, and it was imputed to him for righteouſneſſe.
Abraham was a man, Therefore
Some man beleeued, and it was imputed to him for righteouſneſſe.

Negatiue proper.

Paule was not condemned:
Paule was an Apoſtle, Therefore
Some Apoſtle was not condemned.

Leſſe plaine Syllogiſmes are thoſe whoſe frame of concluding is not ſo plaine : and here the propoſition muſt be alwayes generall or proper, and the concluſion negatiue, if either propoſition or aſſumption be negatiue: and of this there be two ſortes. The firſt, where the reaſons found out doe followe both in the propoſition and aſſumption, and muſt be denied in one of them.

The firſt generall:

Euery true Chriſtian, can iuſtifie his religion by his workes:

The diſſembling profeſſor cannot iuſtifie his religion by his workes, Therefore,
The diſſembling profeſſor is no true Chriſtian.

The ſecond general.

Euery Chriſtian loueth God:
No tranſgreſſor of the commandement loueth God, Therefore
No tranſgreſſor of the commandement is a true Chriſtian.

The firſt ſpecial.

A Paſtor is not an Apoſtle:
Paule is an Apoſtle: Therefore
Paule is no Paſtor.

The ſecond ſpeciall.

An Apoſtle may preach throughout the world:
Archippus may not preach throughout the world, Therefore
Archippus is not an Apoſtle.

The firſt proper.

Iudas Iſcariote was not the ſeruant of Chriſt:
Iudas the brother of Iames was the true ſeruant of Chriſt.
Therefore Iudas Iſcariot was not the brother of Iames.

The ſecond proper.

Timothie was an Euangeliſt,
Paule was not an Euangeliſt: Therefore
Timothie was not Paule.

Of the 2. ſortes of a leſſe plaine Sillogiſme or more fully expreſſed.

In the ſecond kinde, the reaſon found out goeth before in the propoſition, and followeth in the aſſumption affirmatiuely:

The generall affirmatiue.

Euery ſinner is ſubiect to condemnation:
Euery man is a ſinner: Therefore
Euery man is ſubiect to condemnation.

The generall negatiue.

No ſinner is iuſtified by his workes:
Euery man is a ſinner: Therefore
No man is iuſtified by his workes:

The ſpeciall affirmatiue.

Euery Apoſtle muſt preach the Goſpel:
Paule is an Apoſtle, Therefore
Paule muſt preach the Goſpel.

The ſpeciall Negatiue.

No diſſembler was euer approoued of God:
Ananias was a diſſembler, Therefore
Ananias was neuer approoued of God.

The proper Affirmatiue.

The Sonne of God is the true Meſsias:
I am the Sonne of God. Therefore
I am the true Meſsias.

The proper Negatiue.

Iohn did not denie Chriſt:

This Euangelist is Iohn, Therefore
This Euangelist did not deny Christ.

Thus much of the simple Sillogisme.
Now followeth the Compound.

The fift Chapter.

THE compound or double sillogisme is, where the whole question maketh the one parte of the proposition affirmed and compounded, and the argument found out maketh the other part of the proposition.

To deny any part in a compound Syllogisme, is to set down the contradiction thereof.

The compound Syllogisme is { Connexiue, or knitting together.
eyther { Disiunctiue, or seuering, or disioyning.

The knitting together or connexiue is, whose proposition is connexiue or framed with wordes which knit together sentences. This is of two sortes: The first sorte is when the former part of the proposition, is repeated affirmatiuely in the assumption, and the latter part in the conclusion.

If God doe iustifie the faythfull, no man may condemne them.
But God doth iustifie the faythfull, Ergo
No man may condemne them.

Here oftentimes the former part of the proposition maketh not the assumption, but that which is greater or of more force to conclude then it is.

If the Magistrate doe iustly hate thee for thine offences, then thou oughtest to tremble:
But God of heauen hateth thee iustly for thine offences, Therefore thou oughtest to tremble.

The same kinde of Syllogisme is framed by a worde of time, which hath the same forme with the other. As:

If, or seeing, or when we are dead with Christ, let vs liue with him:
But we are dead with Christ, therefore let vs liue with him.

The second kinde of a knitting or connexiue Syllogisme.

The second kinde of a knitting or connexiue Syllogisme is, when the consequent or latter part of the proposition is denied in the assumption, that the former also may be denied in the conclusion. As:

If Abraham were iustified by workes, then he hath to glory with God:
But he hath not to glory with God, Therefore
He is not iustified by workes. Rom. 4. 1.

A disioyning or disiunctiue Syllogisme.

It is that whose proposition is disioyned, and is framed after two sortes. The first doth deny one part of the proposition in the assumption, and concludeth the other in the conclusion. As:

A man is iustified, eyther by workes or fayth:
But not by workes Therefore
By fayth. Or thus.
Man is iustified by fayth or workes:
But not by workes. Therefore
By fayth.

The second frame is that which is made of a disioyned axiome, affirmed in both partes, and affirmeth one part in the assumption, that it may denie or take away the other in the conclusion as thus:

Faythfull men must eyther be saued or condemned.

But they ſhalbe ſaued:
Therefore not condemned.

The ſame Syllogiſme is alſo made of a coupled or copulatiue axiome being denied, becauſe it hath the ſame force with a diſioyned axiome.

We cannot ſerue both God and Mammon.
But we ſerue God,
Therefore not Mammon. Or thus
We cannot ſerue both Mammon and God,
But God:
Therefore not Mammon.

Thus much of the certayne frame of prooving or Sillogiſme. Nowe followeth the plaine and perfect way of handling any thing, or Methode.

The ſixt Chapter.

METHODE is the iudgement of more axiomes, whereby many and diuers axiomes being framed according to the properties of an axiome perfectly or exactly iudged, are ſo ordered as that the eaſieſt and moſt general be ſet down firſt, the harder or leſſe generall next, vntill the whole matter be ſo conueyed, as all the partes may beſt agree with themſelues, and be beſt kept in memorie.

For as we conſider in an axiome truth or falſhoode, in a Syllogiſme, neceſſary following or not following, ſo in Methode the beſt and perfecteſt, the worſt and troubleſomeſt way to handle a matter.

Therefore according to this perfect way, the definition of that which is to be handeled, muſt be firſt ſet downe, and then the deuiſion of the ſame into the members, and the generall properties of the ſame, and then the diuers ſorts of it, if there be any: ſo proceeding vntill by fit and apt paſſages or tranſitions, the whole be ſo farre handeled, that it can be no more deuided.

A paſſage or tranſition is the bande of Methode, whereby one member of a deuiſion is ioyned to the other, which thing refreſheth the Reader or hearer, and helpeth the memorie. Such is that in the Actes. 1. Chap. 1. *The firſt Treatie, Theophilus I haue made of all thinges which Ieſus began to ſay or doe, &c.* And ſo goeth to the other hiſtorie of the Actes of the Apoſtles.

Examples hereof you may ſee in the diſtribution of the effectes, and in all other thinges rightly handled, and in the treatiſe of houſhold gouernment following.

Now this Methode becauſe it is ſo agreeable to reaſon, and eaſie to be practiſed, is for the moſt part followed of all writers or ſpeakers, yet ſo as they may and doe according to their matter, time, place, perſons, and all ſuch circumſtances, wiſely alter, change, or hide the ſame: and then it is called the hiding or concealing, or crypſis of Method, whereas they leaue out the former orderly placing of definitions, Diuiſions, and tranſitions, and doe take in diuers repetitions, declarations, making lightſome, enlarginges, or amplifications, prouinges of the thing, preuenting of obiections, out going from the matter, called digreſsions, as it ſhall make moſt fit for their purpoſe. All which ſhall appeare in that which is ſet downe for the practiſe of Logike.

FINIS.

The

The Arte of Rhetorike, plainly ſet foorth in our Engliſhe toonge, eaſie both to be *vnderſtood and practiſed.*

RHETORIKE is an Arte of ſpeaking finely.

It hath two partes, { Garniſhing of ſpeeche, called Eloquution. / Garniſhing of the maner of vtterance, called Pronunciation.

Garniſhing of ſpeeche is the firſt part of Rhetorike, whereby the ſpeach it ſelfe is beautified and made fine.

It is eyther { The fine maner of wordes, called a Trope. / The fine ſhape or frame of ſpeeche, called a figure.

The fine maner of wordes is a garniſhing of ſpeeche, whereby one word is drawen from his firſt proper ſignification to another, as in this ſentence: *Sinne lyeth at the dores.* Where *ſinne* is put for the puniſhment of ſinne adioyned vnto it: *lyeth at the dores* ſignifieth at hand, as that which lyeth at the dores, is readie to be brought in.

This changing of words was firſt found out by neceſsitie, for the want of wordes, afterward confirmed by delight, becauſe ſuch wordes are pleaſaunt and gracious to the eare. Therefore this chaunge of ſignification muſt be ſhamefaſt, and as it were maydenly, that it may ſeeme rather to be led by the hand to another ſignification, then to be driuen by force vnto the ſame: yet ſometime this fine maner of ſpeech ſwarueth from this perfection, and then it is:

Eyther { The abuſe of this fine ſpeeche, called Katachreſis, or / The exceſſe of this fineneſſe, called Hyperbole.

Be not too iuſt, nor to wicked, which ſpeech although it ſeeme very hard, yet it doth not without ſome fineneſſe of ſpeeche vtter thus much. *That one ſecke not a righteouſneſſe beyond the law of God, and that when none can liue without all ſinne, yet that they take heede, that ſinne beare not dominion ouer them*: As, *My teares are my meate day and night. Thoſe that hate me are moe in number then the haires of my head*: Both which doe vtter by an exceſſe of ſpeeche, a great ſorrow, and a great number of enemies.

The abuſe of ſpeeche is when the change of ſpeeche is hard, ſtrange, and vnwonted, as in the firſt example.

The exceſſe of ſpeeche is, when the chaunge of ſignification is very high and loftie as in the ſecond example. And Pſal. 67.

But the excellencie or fineneſſe of wordes or Tropes is moſte excellent, when diuers are { Shut vp in one, or / Continued in many.

An example of the firſt ſort is in the 2. King. *I pray thee let me haue a double portion of thy ſpirite*: where by *ſpirite* is meant, the gift of the ſpirite, and by *thy ſpirite* the giftes of the ſpirite like to thine.

The continuance of Tropes called an Allegorie, is when one kinde of Trope is ſo continued: as, Looke with what kinde of matter it be begunne, with the ſame it be ended. So in the 32. Pſalme, *the care of God towardes his Church, is ſet forth by the wordes proper to a ſhepheard.* So in the whole booke of Canticles, *the ſweete conference of Chriſt, and his Church, is ſet downe by the wordes proper to the husband and the wife. So olde age is ſet downe by this garniſhing of ſpeeche. Eccle. 12. 5. 6.*

Hitherto

Hitherto of the properties of a fine maner of wordes, called a Trope.
Now the diuers sortes doe follow.

They are those which note out { No comparison and are with Some comparison } { No respect of Diuision, Or Some respect. }

The first is double { The change of name called a Metonymie. The mocking speeche called an Ironie.

The chaunge of name is where the name of a thing is put for the name of a thing agreeing with it.

It is double, { When the cause is put for the thing caused, and contrariwise. When the thing to which any thing is adioyned, is put for the thing adioyned, and contrariwise:

The change of name of the cause is when { The name of the maker or the matter. } { is put for the thing made. }

Of the maker, when the finder out, or the authour of the thing, or the instrument whereby the thing is done, is put for the thing made. So *Moses is put for his writinges.* So *Loue is put for liberalitie, or bestowing benefites the fruite of loue.* So *fayth the cause is put for religious seruing of God, the thing caused. Rom.* 1. *So the toonge the instrument of speeche, is put for speeche it selfe: Rule thy toonge. Iames.* 3.

Of the matter: *Thou art dust, and to dust shalt thou returne, that is, one made of dust.*

Now on the other side, when the thing caused or the effect is put for any of these causes. *So the Gospel of God is called the power of God to saluation,* that is, the instrument of the power of God. So, *Loue is sayd to be bountifull, because it causeth one to be bountifull S. Paule sayth, The bread that we breake, is it not the communion of the body and bloud of Christ, that is an instrument of the communion of the body of Christ? So the body is sayd to be an earthly tabernacle, that is a tabernacle made of earth.*

The change of name or Metonymy is, where the subiect or that which hath any thing adioyned is put for the thing adioyned or adioynt. So *the place is put for those or that in the place. Set thine house in an order,* that is, thy houshold matters: *It shalbe easier for Sodome and Gomorra,* that is, the people *in Sodome and Gomorra.* So *Moses chaire is put for the doctrine taught in Moses chaire. So all Iericho and Ierusalem came out,* that is all the men in *Iericho and Ierusalem. So before, sinne was put for the punishment of sinne. Let his bloud rest vpon vs and our children,* that is, the punishment which shall followe his death. So Christ sayd: *This is my body,* that is, a signe or sacrament of my body. *This wine is the newe testament in my bloud,* that is, a signe or seale of the newe testament in my bloud. So Iohn sayth, *He saw the spirite descending in the likenesse of a Doue,* that is, the signe of the spirit.

On the other side, the adioynt is put for the thing to which it is adioyned. As, *Christ is called our hope.* 1. *Tit.* that is, on whom our hope doth depend. So, *we are iustified by fayth,* that is by Christ applyed by fayth. So, *Loue is the fulfilling of the law,* that is, those things to which it is adioyned. *Hope, for the thinges hoped for. Rom.* 8. 28. So in the Epistle to the Ephesians, *The dayes are euill,* that is, the maner, conuersation, and the deeds of men in the dayes.

Hitherto of the Metonimie or change of name,
Now followeth the mocking speeche or Ironie.

The second Chapter.

THE mocking Trope is, when one contrarie is signified by another, as God sayd, *Man is like to one of vs.* So Christ sayth: *Sleepe on,* and yet by and by, *Arise, let vs go.* So Paule sayth. *You are wise, and I am a foole,*

This

This Trope is perceiued eyther by the contrarietie of the matter or the maner of vtterance, or both: So Elias sayd to the Prophets of Baal: *Crie aloud, &c.* So the Iewes sayd vnto Christ: *Hayle king of the Iewes.*

Hitherto appertaineth the passing by a thing, which yet with a certaine elegancie noteth it. So Philemon. 19. *That I say not thou owest thy selfe vnto me.*

Hitherto of the fineness of wordes which respect no diuision.

Now followeth that which respecteth diuision, called Synecdoche.

A Synecdoche is when the name of the whole is giuen to the parte, or the name of the part to the whole.

And it is double, { When the whole is put for the member, and contrarily. / When the generall or wholekinde is put for the speciall, or some sort, and contrarily.

So S Iohn. *Not onely for our sinnes, but for the sinnes of the whole world. So righteousnesse* a member of *goodnesse*, is put for all *goodnes*. So *vnrighteousnesse* is put for al maner of *sinnes*.

Examples of the second sort, as these *So Israel is put for those of Iuda sometimes. So nations for the heathen. A minister of Christ, for an Apostle of Christ*, Rom. 1. *A minister put for a distributer.* Rom. 12.

On the other side, one sort or speciall is put for the whole sorte or generall in the examples following. In the Lords prayer *Bread* one help of life is put for all helps: *This day*, one time for all times. So Salomon sayth, *The thing of the day in his day*: that is, the thing of the time in his time.

So sometimes lesse is spoken, and yet more is vnderstoode, which is called diminution or *Meiosis*, as, *I am*, sayth, *to him that knoweth how to doe well and doth not, it is sinne*, that is, a great sinne. So our sauiour Christ sayth, *If they had not knowen, they had had no sinne*, that, is no such great sinne as they haue now. Likewise the deniall by comparison. So Salomon sayth, *Receiue my wordes and not siluer*, that is, my wordes rather then siluer. So Paule sayth, *I was sent to preach, and not to baptise*, that is, not so much to baptise as to preache.

Hitherto of the fineness of wordes, which note out no comparison. Now followeth the fineness of wordes which noteth out comparison, called a Metaphor.

The third Chapter.

A Metaphor is when the like is signified by the like: as, 1. Cor. The Apostle sayth *Doctrine must be tryed by fire*, that is, the euidence of the worde spirite trying doctrine as fire doth metals. So Christ is sayd to *baptise with fire*, where *fire* is put for the power of the holy Ghost purging as fire. So Christ sayth, *None shall enter into the kingdome of God, but he that is borne of the holy Ghost and water*. So Paule calleth himselfe the *Father of the Corinthes*, who sayth that he *begat them in Christ*. So he calleth *Timothie and Titus his naturall sonnes in the fayth.*

Hitherto of a Trope or garnishing of speeche in one worde, where the Metaphor is most vsuall, then the change of name, then the Synecdoche, and last of all the ironie. Now followeth the fine frame or shape of speeche, called a figure.

A Figure is a garnishing of speech, wherein the course of the same is chaunged from the more simple and plaine maner of speaking, vnto that which is more full of excellencie and grace. For as in the fineness of wordes or a Trope, words are considered asunder by themselues: so in the fine shape or frame of speeche or a figure, the apt and pleasant ioyning together of many wordes is noted.

The garnishing of the shape of speeche or a { In wordes. / Figure is garnishing of speech, { In a sentence.

The garniſhing of ſpeeche in wordes called *Figura dictionis*, is wherein the ſpeech is garniſhed by the pleaſant and ſweet ſound of wordes ioyned together.

This is eyther { In the meaſure of ſoundes. / In the repetition of ſoundes.

The meaſure of ſoundes is { Poets, with vs called Rymers. / belonging either to { Oratours, with vs called eloquent pleaders.

The firſt is the meaſure of ſoundes by certayne { Ryme. / and continuall ſpaces. And it is eyther. { Verſe.

Ryme is the firſt ſort, conteining a certaine meaſure of ſillables ending alike, and theſe in the mother tongues are moſt fit for Pſalmes, ſonges or ſonnets.

Verſes are the ſecond ſort, conteining certaine feete fitly placed.

A foote is a meaſure framed by the length and ſhortnes of ſillables. For the ſeueral ſortes whereof, as alſo of the verſes made of them, becauſe we haue no worthie examples in our Engliſh toonge, we iudge the large handling of them ſhould be more curious then neceſſary.

The meaſure of ſoundes belonging to Orators is that which as it is not vncertaine, ſo it differeth altogether from rime and verſe, & is very changeable with it ſelfe. Therefore in that eloquent ſpeache you muſt altogether leaue ryme and verſe, vnleſſe you alleadge it for authoritie and pleaſure.

In the beginning of the ſentence litle care is to be had, in the middle leaſt of all, and in the end chiefeſt regard is to be had, becauſe the fal of the ſentence is moſt marked, and therefore leaſt it fall out to be harſh and vnpleaſant both to the minde and eare, there muſt be moſt varietie and change.

Now this change muſt not be aboue ſixe ſillables from the ende, and that muſt be ſet downe in feete of two ſillables.

And thus much of garniſhing of ſpeach by the meaſure of ſoundes, rather to giue ſome taſte of the ſame to the Readers, then to draw any to the curious and vnneceſſarie practiſe of it.

Now followeth the repeating of ſoundes.

The fourth Chapter.

REpetition of ſoundes is { The like. / eyther of { The Vnlike } ſounde.

Of the like is { Continued to the end } of the ſame ſentence. / eyther { Broken of { of a diuers.

Continued to the ende of the ſame ſentence is when the ſame ſound is repeated without any thing comming betweene, except a parentheſis, that is, ſomething put in without the which notwithſtanding the ſentence is full. And it is a ioyning of the ſame ſound, as Rom. 1. *As vnrighteouſneſſe, fornication, wickednes*. And in the prayer of Chriſt, *My God, my God, from men by thine hand O Lord, from men, &c.* Pſal. 17.

Continued in a diuers ſentence { Redoubling, called Anadyploſis. / is eyther { A pleaſant clyming, called Clymax.

Redoubling is when the ſame ſound is repeated in the ende of the former ſentence and the beginning of the ſentence following As, Pſ. 9.8. *The Lord alſo wil be a refuge to the poore, a refuge I ſay in due time.* Pſal. 48.14. *For this God is our God.* But more plaine in the 8. *As we haue heard ſo haue we ſeene in the citie of the Lorde of hoſtes, in the citie of our God, God will eſtabliſh it for euer.*

A pleaſant climing is a redoubling continued by diuers degrees or ſteppes of the ſame ſoundes: As Rom. 8.17. *If we be children, wee be heires euen heires of God, annexed with*

Chriſt.

Christ. Rom.8.30. *Whome he predestinated, them also he called, and whome he called, them also he iustified, and whome he iustified, them also he glorified.* Also Rom.9.14.15.

And hitherto of the same sound continued to the end.

Now followeth the same sound broken of.

The fift Chapter.

THE same sound broken of is a repetition of the same in the { Beginning. / In the end.

In the beginning is called Anaphora, a bringing of the same againe. As, Ro. 8.38. *Nor death, nor life, nor Angels, nor principalities, nor powers, nor thinges presents, nor thinges to come, nor height, nor depth, nor any other creatures shalbe able to separate vs from the loue of God which is in Christ Iesus our Lord.* So likewise Ephes.4.11. *Some to be Apostles, some Preachers, some prophets, some Euangelistes.* So Gal. *Nor Iewe, nor Gentile, nor bonde, nor free.* So likewise Hebr.11.1.2.

Repetition of the same sound in the end is called Epistrophe, a turning to the same sound in the ende: So Ezech. *Behold greater abhominations then these,* Lament.3 41.42. *Let vs lift vp our heartes with our handes vnto God in the heauens, we haue sinned, and haue rebelled, therefore thou hast not spared.*

When both of these are ioyned together, it is called a coupling or Symploce. As, 2. Cor.6.4.to the 11 *But in all thinges we approoue our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in prisons, in tumultes, in labours. By watching, by fastinges, by puritie, by knowledge, by suffering, by kindnesse, by the holy Ghost, by loue vnfained, by the word of truth, by the power of God, by the armour of righteousnesse, on the right hand and on the left; by honour and dishonour, by euill report and good report, as deceiuers and yet true, as vnknowne and yet knowne, as dying and yet behold wee liue, as chastened, and yet not killed, as sorrowing and yet alwayes reioysing as poore and yet make many rich, as hauing nothing, and yet possessing all thinges.* See also 2.Cor.22.23.

Hitherto of the repetitions in the same place.

Now of those that doe enterchange their place.

They are either { Epanalepsis, which signifieth to take backe. / Epanados, which signifieth a turning to the same tune.

The first is when the same sound is repeated in the beginning and the ending, as *My sonne Absolon, my sonne* Sam.19.1.

Epanados, is when the same sound is repeated in the beginning and the middle, in the middle and the ende, as Ezech.35.6.*I will prepare thee vnto bloud, and bloud shall pursue thee: except thou hate bloud, euen bloud, shall pursue thee.* And 2.Thes.2. *So that he that doth sit as God, in the temple of God, sheweth himselfe that he is God.*

Hitherto of the repetition of those soundes which are alike.

Now of those that are vnlike.

The sixt Chapter.

Vnlike are { A small changing of the name, as Paranomasia. / A small changing of the end or case, as Polyptoton.

A small chaunge of name is, when a worde by the chaunge of one letter or sillable, the signification also is changed, As, *patience, experience.* Rom.5.4.19. *We walke after the flesh, not warre in the flesh. So by honour and dishonour, as vnknowen, and yet knowen.*

A ſmall chaunging of the ende or caſe, is when wordes of the ſame beginning rebound by diuers endes: *Chriſt being raiſed from the dead, dieth no more, death hath no more power ouer him. He that doth righteouſneſſe is righteous. If ye knowe that he is righteous, knowe ye that he that doth righteouſly, is borne of him.* And of both theſe there are many in the Scripture, but the tranſlations cannot reach them.

Hitherto of the garniſhing of the ſhape of ſpeach in words.

Now followeth the garniſhing of the ſhape of ſpeache in a ſentence.

The ſeuenth Chapter.

GArniſhig of the frame of ſpeache in a ſentence, is a garniſhing of the ſhape of ſpeach, or a figure, which for the forceable mouing of affections, doth after a ſorte beautifie the ſence and very meaning of a ſentence. Becauſe it hath in it a certaine manly maieſtie, which farre ſurpaſſeth the ſoft delicacie or dainties of the former figures.

It is eyther the garniſhing of { Alone. / With others.

The garniſhing of ſpeach alone, is when as the ſentence is garniſhed without ſpeach had to other. And it is eyther in { Of the matter. / Of the perſon.

In regard of the matter, is either { A crying out, called exclamation. / A pulling or calling backe of himſelfe, called Reuocation.

A crying out or Exclamation is the firſt, which is ſet forth by a worde of calling out: Sometimes of wonder, As, Rom. 8. *O the depth of the iudgement of God.* Pſa. 8. *O Lord how excellent is thy name?*

Sometimes of pitie, alſo theſe words, *Behold, alas, oh,* be ſignes of this figure. As, *O Ieruſalem, Ieruſalem, which ſtoneſt the prophetes.* Sometimes of deſperation, As, *my ſinne is greater then can be forgiuen. Behold thou driueſt me out. &c.* Sometimes of wiſhing, As, *O Lord of hoſtes how amiable are thy tabernacles.* Sometimes of diſdayning, As, Rom. 7. in the end. *O miſerable wretch that I am, who ſhall deliuer me from this body of ſinne?* Sometimes of mocking, as they which ſayd to our ſauiour Chriſt, *A thou that, &c.*

Sometimes of curſing and deteſtation, as in Dauid, *Let their table be made a ſhare, and bow downe their backe alwayes.* Alſo when this Figure is vſed in the ende of a ſentence, it is called a ſhooting out of the voyce or Epiphonema, as when the ſinnes of Ieſabel were ſpoken againſt, this is added at the end, *Seemed it a litle to her to doe thus and thus?*

So after the high ſetting foorth of the name of God, Dauid ſhutteth vp his praiſe with this: *Bleſſed be his glorious name, & let al the earth be filled with his glory.* Somtimes here is vſed a certaine libertie of ſpeech, wherein is a kinde of ſecret crying out: As, Peter. 3. Act. ſaith: *Ye men of Iſrael heare theſe wordes.* And Paule 1. Cor. 11. *Would to God you couldo ſuffer a litle my fooliſhnes, and indeede ye ſuffer me.*

Thus much of crying out.

Now followeth the Figure of calling backe, or reuocation.

Reuocation is when any thing is called backe, and it is as it were a cooling and quenching of the heate of the exclamation that went before.

And this is eyther { A correction of ones ſelf, called Epanorthroſis. / A holding of ones peace, called Apoſiopeſis.

Epanorthroſis is correction, when ſome thing is called backe that went before: as *Paul correcteth his doubtfulneſſe of Agrippa,* his beliefe, when he ſayth, *Beleeueſt thou King*

Agrippa

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Agrippa, I know thou beleeueſt. Paule. 1. Cor. 15. *I laboured more abundantly then they all, yet not I, but the grace of God in me.*

A keeping of ſilence or Apoſiopeſis is when the courſe of the ſentence begunne is ſo ſtayed, as thereby ſome part of the ſentence not being vttered, may be vnderſtood: So our Sauiour Chriſt ſayth, *My ſoule is heauie: what ſhall I ſay.* Iohn. 12. 27.

Thus much of a Figure garniſhing the ſpeeche alone in regard of the matter.

Now followeth the garniſhing of the ſpeeche alone in regard of the perſon.

The eight Chapter.

GArniſhing of the ſpeeche alone in regard of the perſon is double.

Either in { Turning to the perſon, called Apoſtrophe. / Feining of the perſon, called Proſopopeia.

Apoſtrophe or turning to the perſon, is when the ſpeeche is turned to another perſon, then the ſpeech appointed did intend or require. And this Apoſtrophe or turning is diuerſly ſeene, according to the diuerſitie of perſons. Sometimes it turneth to a mans perſon, As Dauid in the 6. Pſalme, where hauing gathered argumentes of his ſafetie, turneth haſtily to the wicked, ſaying, *Away from me all ye workers of iniquitie, for the Lord hath heard the voyce of my petition.*

Sometimes from a man to God, as, Pſal. 3. Dauid being diſmayed with the number of his enemies, turneth himſelfe to God, ſaying: *But thou Lord art my buckler, &c.*

Sometimes to vnreaſonable creatures without ſenſe. Eſai. 1. 10. 1.

Proſopopeia or a Feining of the perſon is whereby wee doe feine another perſon ſpeaking in our ſpeache, And:

It is double { Imperfect. / Perfect.

Imperfect if when the ſpeache of another perſon is ſet down, lightly and indirectly. As in the Pſal. 10. Dauid bringeth in the wicked, *Who ſay vnto my ſoule, Flie as the bird vnto yonder hill.*

A perfect Proſopopeia is, when the whole feining of the perſon is ſet downe in our ſpeeche, with a fitte entring into the ſame, and a leauing it of. So Wiſd. Pro. 8. Where the entrance is in the firſt verſes, her ſpeache in the reſt of the Chapter.

Hitherto of the figures of ſentences concerning one ſpeaking alone.

Now follow the other which concerne the ſpeeches of two.

The ninthe Chapter.

THEY which concerne the ſpeeches of two, { In asking. / are eyther { In anſwering.

That of asking is { In deliberation. / eyther { In preuenting an obiection.

Deliberation is when we doe euer now and then aske as it were reaſons of our conſultation, whereby the minde of the hearers wauering in doubt, doth ſet downe ſome great thing.

This deliberation is { In doubting. / eyther { In communication.

A doubting is a deliberating with our ſelues, as Paul. 1. Philip. 22. doubting whether it were better to die then to liue, hee garniſheth his ſpeeche on this maner: *For I am greatly in doubt on both ſides, deſiring to be looſed, and to be with Chriſt which is beſt of all: neuer-*

theleſſe to abide in the fleſhe is more needefull for you.

Communication is a deliberation with others. Gal 3. 1. 2. *O fooliſhe Galathians, who hath bewitched you, that you ſhould not obey the truth, to whome Ieſus Chriſt before was deſcribed in your ſight, and amongeſt you crucified: This onely would I learne of you, Receiued you the ſpirite by the workes of the law, or by the hearing of the worde preached?*

And hitherto of the figure of ſpeeche betweene two called deliberation.

Now followeth the figure of ſpeeche betweene two called the preuenting of an obiection or occupation.

Occupation is when wee doe bring an obiection and yeeld an aunſwere vnto it: Therefore this ſpeeche betweene two in the firſt part is called the ſetting downe of the obiection or occupation: in the latter part, an aunſwering of the obiection or the ſubiection: as Rom. 6. *What ſhall we ſay then? ſhall we continue ſtill in ſinne, that grace may abound?* In which words is ſet downe the obiection, the anſwering in theſe wordes: *God forbid.* And here this muſt be marked, that the obiection is many times wanting, which muſt be wiſely ſupplyed by conſidering the occaſion and aunſwere of it. As, 1. Tim. 5. *They will marry, hauing condemnation.* Now leaſt any might ſay, what for marrying? He anſwereth: No, *For denying their firſt faith.*

Hitherto of the figures of asking.

Now followeth the figures of anſwering.

They are eyther in { Suffering of a deede, called permiſsion. / Graunting of an argument, called conceſsion.

Suffering of a deed or permiſsion is, when mockingly we giue libertie to any deede, being neuer ſo filthie. as Reuel. *Let him that is filthie, be filthie ſtill.* And 1. Cor. 14. *If any be ignorant, let him be ignorant.*

Conceſsion or granting of an argument is, when an argument is mockingly yeelded vnto, as, Eccle. 11. *Reioyce young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eyes: but knowe that for all theſe thinges God will bring thee to iudgement.*

¶ Hitherto of the firſt part of Rhetorike of the garniſhing of ſpeech: the ſecond part which is the garniſhing of vtterance, becauſe it is not yet perfect (for the precepts for the moſte part pertaine to an Oratour) which when it ſhalbe perfect, it ſhall eyther onely conteine common precepts for the garniſhing of vtterance in all, or alſo proper preceptes for the ſame in Magiſtrates, Ambaſſadours, Captaines, and Miniſters, therefore vntill it be ſo perfected, we thinke it vnneceſſarie to be tranſlated into Engliſh.

¶ Although the rules of Sophiſtrie be needleſſe for them that be perfect *in Logike: yet becauſe the knowledge of them bringeth ſome profite to* yoong beginners, both for the ready anſwering of the ſubtill argumentes, and the better practiſing of Logike and Rhetorike, we haue thought good to turne it into the Engliſh toonge.

SOphiſtrie is the feined art of Elenches, or coloured reaſons.
A colourable reaſon, or Elenche, is a ſhewe of reaſon to deceiue withall.

It is eyther { When the deceit lieth in the wordes. / In the default of Logike called a Sophiſme.

In wordes is eyther { When the deceit lyeth in one worde, / In wordes ioyned together.

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In one worde is { The darkeneſſe of a word. / eyther { The doubtfulneſſe of a worde.

The darkeneſſe of a worde, or an inſolencie deceiueth, when by a reaſon the meaning is not vnderſtoode, whether the ſtrangeneſſe be through the oldneſſe, newneſſe or ſwelling vanitie of the wordes, and of the laſt ſorte is that ſpoken of in 2. Pet. 2. 18.

By this fallacian the Papiſtes conclude, the fathers to be on their ſide, for deſeruing by good workes.

Whoſoeuer ſaith mans merites are crowned, they ſay mans workes doe deſerue,
But the fathers ſay, mans merites are crowned,
Therefore the fathers ſay, mans workes doe deſerue.

Where *Merites* is an olde word, put for any workes done vnder the hope of reward, whether it come by deſart or freedome of promiſe.

Doubtfulneſſe of a worde is { Likeneſſe of name, called Homonymia. / eyther { By a Trope or fineneſſe of ſpeeche.

The likeneſſe of name, or Homonymia, is when one worde is giuen to ſignifie diuers thinges: As,

He that beleeueth ſhalbe ſaued:
The hypocrites to whome our ſauiour Chriſt woulde not commit himſelfe, beleeued:
Therefore they ſhalbe ſaued.

Where fayth doth note out both a iuſtifiyng fayth, and a dead fayth.

Doubtfulneſſe by a Trope, is when a worde is taken properly, which is meant figuratiuely or contrarily. As:

That which Chriſt ſayth is true:
Chriſt ſaith that bread is his body.
Therefore it is true.

Where by body is meant the ſigne or Sacrament of his body.

Vnto the firſt a perfect Logician would anſwere, that the propoſition is not an axiome neceſſarily true, according to the rule of truth, becauſe of the doubtfulneſſe of the olde and new ſignification of *merite*. And if the word be farre worne out of vſe that it be not vnderſtoode, then the anſwere muſt be, I vnderſtand it not, or put your axiome in plaine wordes.

To the ſecond, he would anſwere, that the propoſition or firſt part is not according to the rule of righteouſneſſe, becauſe the proper ſubiect and adioynt are not ioyned togither: which if it were, it ſhould be, *Whoſoeuer hath iuſtifiyng faith, or beleeueth ſincerely, ſhalbe ſaued*, and then the aſſumption being in the ſame ſence inferred, is falſe.

Vnto the third he would anſwere, that the aſſumption is not neceſſarily true, becauſe if the word *Body* be taken properly, it is not then true that is ſet downe, but if it be taken figuratiuely, it is true, and therefore would bid him make the aſſumption neceſſarily true, and then ſay, Chriſt ſayth in proper wordes, *It is my body*, and then it is falſe.

Hitherto of the fallacians in ſingle wordes.

Now of thoſe ioyned together.

It is eyther { Amphibolia, or the doubtfulneſſe of ſpeech. / Expoſition, or vnapt ſetting downe of the reaſon.

The firſt is when there is doubtfulneſſe in the frame of ſpeeche, as thus: *If any obey not our word by a letter, note him:* where ſome referre, *by a letter*, to the firſt part of the ſentence, and ſome to the latter, where the ſignification of the worde and right pointing doth ſhewe, that it muſt be referred to the firſt.

The anſwere is, that the right and wiſe placing of the ſentence is peruerted.

Vnapt ſetting downe of the reaſon, is when the partes of the queſtion and the reaſons intreated is not ſet downe in fit wordes: as,

All ſinne is euill:
Euery childe of God doth ſinne.
Therefore euery childe of God is euill.

Here the anſwere according to Logike, is that the aſſumption doth not take the argument out of the propoſition, but putteth in another thing, and ſo it is no right frame of concluding, as appeareth by the definition of the aſſumption.

Hitherto of the deceits of reaſon which lie in wordes.

Now of the default of Logike, called Sophiſme.

It is eyther { Generall. / Speciall.

The generall are thoſe which cannot be referred to any part of Logike.

They are eyther { Begging of the queſtion, called the petition of the principle. / Bragging of no proofe.

Begging of the queſtion is when nothing is brought to prooue, but the queſtion, or that which is doubtfull: As,

That righteouſneſſe which is both by fayth and workes doth iuſtifie:
But this righteouſneſſe is inherent righteouſneſſe. Ergo

Here the propoſition in effect is nothing but a queſtion.

If together with the bloud of Chriſt we muſt make perfect ſatisfaction for our ſinnes, before we come to heauen:
Then they muſt be purgatorie for them that die without perfect ſatiſfaction.
But the firſt is ſo. Ergo. Where the argument they bring is as doubtfull, and needeth as much proofe as the queſtion.

The anſwere is this out of the definition of the Syllogiſme that there is no new argument inuented, therefore it cannot be a certaine frame of concluding.

Bragging of no proofe, when that which is brought is too much, called redounding.

It is eyther { Impertinent or another matter called Heterogenium. / A vaine repetition, called Tautologia.

Impertinent or not to the purpoſe is when any thing is brought to a proofe, which is nothing neere to the matter in hand, whereunto the common prouerbe giueth anſwere: *I aſke you of cheeſe, you anſwere me of chauke.*

A vaine repetition is, when the ſame thing in effect, though not in words is repeated, as they that after long time of prayer ſay, *Let vs pray.* And this fallacian our Sauiour Chriſt condemneth in prayer, Mat. 5. and this is a fault in Methode.

Speciall are thoſe which may be referred to certaine partes of Logike, and they are of two ſortes.

Such as are referred { To the ſpring of reaſons, called inuention. / To iudgement.

Thoſe referred to Inuention are, when any thing is put for a reaſon which is not, as no cauſe for a cauſe, no effect, for an effect, and ſo to the reſt.

In the diſtribution this is a proper fallacian, when any thing ſimply or generally graunted, thereby is inferred a certaine reſpect or ſpeciall not meant or intended: as,

He that ſayth, there are not ſeuen ſacramentes, ſayth true:
He that ſayth, there are onely three, ſayth there are not ſeuen:
Therefore he that ſayth there are three, ſayth true.

The right anſwere is, that the propoſition is not neceſſarily true, for there may be a way to ſay, there are not ſeuen, and yet affirme an vntruth. Falla-

Fallacians of Iudgement are thoſe that are referred to the
iudgement { of one ſentence. / of moe.
Of one ſentence { properties of an axiome. / Sortes.
eyther to the
To the properties, as when a true is put for a falſe, and contrarilie: an affirmatiue for a negatiue, and contrarily So ſome take the wordes of S. Iohn: *I doe not ſay concernin is that you ſhall not pray*, for no deniall, when as it doth denie to pray for that ſinne.
To the ſortes are referred { Simple. / Compound.
eyther to the
The firſt when the generall is taken for the ſpeciall, and contrarily. So the papiſtes by this fallacian doe anſwere to that generall ſaying of Paul: *Wee are iuſtified by fayth, without the workes of the lawe.* Which they vnderſtand of workes done before fayth, when that was neuer called in doubt.
The fallacians which are referred to a compound axiome, are thoſe which are referred eyther to a { Diſioyned. / Knitting. / Axiome.
To a diſioyned axiome is when the partes in deede are not diſioyned. As, *Salomon was eyther a king, or did beare rule.*
To a knitting axiome is when the partes are not neceſſarilie knit together. As, *If Rome be on fire, the Popes chaire is burnt.*
And hitherto of the firſt ſort of fallacians referred to iudgemen
Now followeth the ſecond.
And they be eyther thoſe that are { To a ſillogiſme. / To Methode.
referred
And they againe { Generall. / Speciall.
are
Generall which are referred to the generall properties of a Sillogiſm
It is eyther when all the { Denied. / Particular.
partes are
All partes denied: As,

No Pope is a Diuell:
No man is a Deuill, Therefore
No man is a Pope.

And this muſt be anſwered, that it is not according to the definition of a negatiue ſillogiſme, which muſt haue alwayes one affirmatiue.
All particular: As,

Some vnlawfull thing muſt be ſuffered, as namely that which cannot be taken away:
The ſtewes is ſome vnlawfull thing,
Therefore the ſtewes muſt be ſuffered.

This is anſwered by the definition of a ſpeciall ſillogiſme, which is that hath one part generall.
The ſpeciall are thoſe which are { Simple. / Compound.
referred to the
The firſt ſimple { Of the firſt ſort. / Of the ſecond.
Of the firſt ſort { More plaine. / Leſſe plaine.
More plaine is when the aſſumption is denied, or the queſtion is not particular: As,

Euery Apoſtle may preach abroad:
Some Apoſtle is not a Pope, Therefore
Some Pope may not preach abroad.

Alſo:

Euery Pope is a Lord:
Some Pope may giue an vniuerſall licence,
Therefore euery Lord may giue an vniuerſall licence.

Leſſe plaine hath one fallacian in common, when the propoſition is ſpeciall: As,

Some player is a roge,
Euery vagabond is a roge,
Therefore euery player is a vagabond.

Alſo.

Some plaier is a Roge:
Euery vagabound is a plaier:
Therefore euerie player is a Roge.

The fallacian of the firſt kinde is when all the partes be affirmatiue: As,

All Paules Biſhops were ordeined for vnitie:
All Archbiſhops be ordained for vnitie.
Therefore all Archbiſhops are Paules Biſhops.

The fallacian of the ſecond kind is when the aſſumption is denied: As,

Euery puritane is a Chriſtian:
No L. Biſhop is a puritane,
Therefore, no L. Biſhop is a Chriſtian.

Hitherto of the fallacians referred to a ſimple ſillogiſme.

Now followeth thoſe which are referred to a compound, which are thoſe which are referred cyther { To the connexiue. / To the diſioyned.

Of the firſt ſort one is when the firſt part or antecedent is denied, that the ſecond or conſequent may be ſo likewiſe. As:

If any man haue two benefices, he may eſcape vnpuniſhed at the Biſhops handes.
But he may not haue two benefices, Therefore
He may not eſcape vnpuniſhed at the Biſhops handes.

The ſecond is when the ſecond part is affirmed, that the firſt may be ſo alſo: As,

If euery ignorant miniſter were put out of the Church, and a Preacher in his place, we ſhould haue good order:
But we haue good order, Therefore
Euerie ignorant miniſter is put out of the Church, and a Preacher in his place.

Of thoſe referred to the diſioyned, the firſt is when all the partes of the diſiunction or propoſition are not affirmed: As,

Euery ignorant miniſter is to be allowed or not,
But he is not:
Therefore he is:

The ſecond kind is when the ſecond part of the copulatiue negatiue axiome is denied, that the firſt may be ſo. As,

A non reſident is either a faythfull or vnfaythfull miniſter:
But he is vnfaithfull. Ergo. &c.

And thus much of the fallacians in a Sillogiſme.

The ſallacian in Methode is when to deceiue withall, the ende is ſet in the beginning, the ſpeciall before the generall, good order begon, confounded: And finally, when darkneſſe, length and hardneſſe is laboured after.

Arrians. Here you were foolin ouerſeen. And you would make
ꝓfitie to poynt vs newe
cripture: ſhe was wont
es, & indifferent things,
faith.
falſe ꝓinciple, whereon
e you iudge no gouern-
giue the higheſt rule to

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Pl. 2

THE ORDER OF HOVS-holde, deſcribed methodicallie out of the worde of God, with the contrarie abuſes founde in the vvorlde.

THE order of an Houſholde called Oiconomia, is an order for the gouernement of the matters of an houſholde, according to the worde of God. 1. Tim. 3. 4. *Whiche gouerneth his houſe well and excellentlie.* Pſal. 101. *I will walke in the perfect waye, in the vprightnes of my ſoule in the middeſt of myne houſe.* which declareth there is a perfecte way which commeth from GOD onely, as all perfection doeth, wherein is required the vprightnes of ones ſoule, and wherof he ſetteth down ſome parte afterwarde. Prou. 24. 3. 4. *By wiſedome the houſe is builte, and eſtabliſhed by vnderſtanding, and by knowledge the roomes ſhalbe filled with all precious and pleaſaunt ſubſtance.*

Nowe the wiſedome meant in this booke is that which is allowed of gods worde: eſpeciallie when he ioyneth ſuch bleſsing vnto it.

The houſholde order hath two partes, { The firſt of theſe which concerne the gouernours of the familie. / The ſeconde of thoſe which are gouerned in the ſame.

1. Tim. 5 8. *If one care not for his owne, eſpeciallie thoſe of his houſe:* which ſheweth an eſpeciall rule of mutual duetie betweene theſe two. Alſo the wiſedome of the holy Ghoſt, in ſetting downe mutuall dueties vnto them. Pro. 31. Ephe. 6. 2. *Honour thy Father and thy Mother, which is the firſt commaundement with promiſe.* 3 *That it may be well with thee, and that thou mayeſt liue longe on earth.* 4 *And ye Fathers, prouoke not your children to wrath, but bring them vp in inſtruction and information of the Lorde.* 5 *Seruauntes, be obediente vnto them that are your Maiſters according to the fleſhe, with feare and humblinge, in ſinglenes of your hartes, as vnto Chriſt.* 6 *Not with ſeruice to the eye, as men pleaſers, but as the ſeruauntes of Chriſt, doing the will of God from the harte.* Coloſ. 4. 20. 21. 22. 23. 24.

Thoſe which gouerne the familie, are thoſe Superiours who haue authoritie in the ſame. Their generall and common duetie is, to order their houſe according to the former rule. Yet one may (being vrged by the great care of Magiſtracie, or for ſuch like) haue a ſtewarde, that is, one to gouerne his houſholde, according to the rules he preſcribeth. Contrarie to this is the common and whole caſting off of this care, vnleſſe in worldly matters. The firſte parte of this rule is proued by theſe places: *I will haue the yonger women to marrie, and gouerne their houſholde.* 1. Tim. 5. 14 *If one rule not his houſhold well, howe ſhall he care for the Church?* 1. Tim. 3. 5. The example of Dauid, Pſal. 101. 4. 1. Salomons mother. Pro. 31. 1. 2. 3. &c.

The ſeconde parte of this rule is proued by the example of Abraham, who hadde his elder ſeruaunte in his houſe, who was ouer all that he had, and to whom he committed the waightie duetie of prouidinge a wife for his Sonne. Gene 24. 2. *Then Abraham ſpake vnto the elder ſeruaunt of his houſholde, which was ouer all that he had, ſaying: Putt nowe thy hande vnder my thighe,* 3 *That I may binde thee by an othe, by the Lorde God of heauen, and God of the earth, that thou wilte not take a wife vnto my Sonne of the daughters of the Cananites, amongſt*

whom I dwell. 4 But that thou wilt goe vnto my countrie, and to my kindred, and take a wife for my sonne Isaac. So Ioseph in Putaphars house.

This gouernement must be performed with all comelines fitte for the housholde, which is, that agreeable times or conueniencie, which worthilie becometh the diuersitie of persons in the familie, as, Superiours, inferiours, equalles: of sexe, male, female, of age, childehoode, youth, ripe age, old yeares: of matters, as some concerning God, some man: of time, the daye, the night. For all these haue not one and the same rule of decencie: Therefore the Apostle saith: *Which ruleth his house, vpon keepeth his children in subiection, with all comelines*, 1. Tim 3 4. Nowe as there is comelines peculiar to the subiection of children, so of seruauntes: And as there is comelines for subiection, so for equalitie: and as for behauiour of those of the house, so to those not of the house, and so likewise in all other the former respectes, as shall appeare by the shining light or eye of this generall rule in euerie parte of housholde gouernement.

Of the dueties of ordering the housholde, by the chiefe of the same. There are 2. sortes, { The first regardeth those in the housholde. The other, straungers or guestes comming into the same.

1. Tim. 5. 10. *If she haue brought vp her children well: if she haue bene giuen to hospitalitie.* Iob 31. 31. *If the men of my tente haue not sayde. O that some would giue vs of this flesh: we are not satisffied, because the straunger did not lodge abroade, I opened my doores to the wayfaring man* So he caused seruauntes to giue place to stranngers, whiche sheweth this diuersitie of dueties.

Nowe both of these are in regarde of { Christian holines. The things of this life.

Pro. 31. 15. *Shee openeth her mouth in wisedome, and the doctrine of mercie is on her tongue. And rising whiles it is yet night, she giueth meate to her house, and a taske to her maydes.* And Exod. 18. 5. *And Iethro the father in lawe of Moseh comming with his children and with his wife vnto Moseh into that deserte where he had placed his Tentes, to witte, to the mounte of God: 6 Hee sayde vnto Moseh: I thy father in lawe Iethro do come vnto thee: also thy wife and her two sonnes with her. 7 Then Moseh wente foorth to meete his father in lawe, and bowing him selfe he kissed him, and they asked one another of his welfare: afterwarde they wente into his Tente. 8 Where Moseh declaring vnto his father in lawe whatsoeuer thinges the Lorde had done vnto Pharaoh and the Egyptians for Israel: and all that troubles which had happened vnto them in that waye, from whence the Lorde had deliuered them. 9 Iethro reioyced for all these benefites which the Lorde had done vnto Israel, because he had deliuered them out of the handes of the Egiptians. 10 And Iethro sayde: Blessed be the Lorde God which hath deliuered you out of the hande of the Egiptians, and out of the handes of Pharo: Which hath deliuered his people from vnder the handes of the Egiptians. 11 Nowe I knowe that the Lorde is greater then all goddes: for in that thinge wherein they were proude, he is aboue them. 12 Therefore Iethro the Father in lawe of Moseh, tooke and offered Sacrifices, and a burnte offeringe vnto GOD, and Aaron and all the Elders of Israel came to eate meate with Iethro Moseh his father in lawe, before God. 13 And it came to passe the nexte daye, Moseh sittinge to iudge the people, when as the people stoode about Moseh from the morning of that daye vnto the euening. 14 That the Father in lawe of Moseh behelde all that hee did vnto the people: and saide: What is this that thou doest vnto this people? Why sittest thou alone, and all the people standes before thee from the morning vnto the euening? 15 Then Moseh sayde vnto his fa-*

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his father in lawe: Because this people come vnto mee to aske counsell at God. 16 *When there is any busines betweene them, euerie one commeth vnto mee, that I may iudge betweene both, and I make knowen the Statutes of God and his lawes.* 17 *But Iethro his father in lawe sayde: the thing is not good which thou doest.* 18 *Thou wilt altogither faint both thou and the people that is with thee, for this thing is to heauie for thee, thou canst not performe it alone, &c.*

And this ariseth from a double respecte: the commoditie they receyue, and the dutie they owe to the common state wherein they are: that as they haue of their children, seruauntes, guestes, not onelie bodilie seruice and friendshippe, but that whiche is of conscience, and commeth from their fayth and religion, and their prayer, and the blessing in them Matth. 10. 41. so they must giue them this double recompence. Also to the common state they are bounde by couenaunte, not onely as much as in thē lyeth by their housholde gouernement to further the peace and tranquillitie of the common wealth, but also of Religion and true holynes. 2. Kinges 11. 17. Contrarie to this is, their best care to be most exquisite in the latter, and wholie negligente in the former, which is the chiefest: So that their administration of householde matters, is altogither ciuill, not religious.

For the familie, the duetie whiche regardeth them is to keepe them in subiection, for the performance of all duties of holines and religion, and for the diligent performaunce of those workes and laboures, which are fitte for euerie one.

1. Tim. 3. 4. *Which may gouerne well his house, whiche may keepe his children in subiection, with all honestie.* 1. Tim. *If anie be vnblameable, the Husbande of one Wife, hauing faythfull children, whiche are not slaundered of ryot, eyther stubburne.* Psal. 101. 1. *I will singe mercie and iudgemente vnto thee, O Lorde will I singe.* 2 *I will marke (in an vpright waye) when thou shalt come vnto mee, I will continuallie walke in the soundnes of my minde, in the middest of myne house.* 3 *I will not sette before myne eyes a wicked thing: I haue hated the workes of them that decline, it shall not cleaue vnto mee.* 4 *A frowarde minde shall departe from mee: I will not acknowledge euill.* 5 *The tongue that priuely hurteth his neighbour, I will cutt out: him that is proud in his eyes, and swelling in his minde, I shall not be able to suffer.* 6 *Mine eyes shall wayte vpon the faythfull of the lande, that they maye abide with mee: He that walketh in the sounde waye, shall minister vnto mee.* 8 *The deceytfull shall not dwell within myne house: Hee that telleth lyes, shall not be established before mine eyes.*

Nowe for the performance of this generall duetie, two sortes are required:

which are, { Such as where they must commonly goe before them and directe them.
Such as they must performe vnto them.

Gene 35. 2. *Wherefore Iacob gaue commaundement vnto his familie, and to all that were with him: Put awaye the goddes of the straunge people, which are amongest you, and cleanse your selues, chaungінge your garmentes.* 3 *Afterwarde arisinge let vs ascende to Bethel, that there I maye make an Altar to that strenge GOD, whiche hearde mee in the daye of my distresse, and was presente with mee in the waye wherein I wente.* 4 *Whiche when they had giuen vnto Iacob all the goddes of the straunge people which were in their handes, and the earerings which were in their eares: Iacob hidde them vnder that Oke which is besides Sheeem.*

Where we see that both Iaacob doth both instructe them what to doo, and in the dooing of these things directeth them.

Suche as wherein they muste onelie goe before them and directe them, are those whiche onely ought to be done iointlie of the whole famelie, and then the superiours must be there the chiefe directours of them; otherwise when they are absente, they

they muſt cauſe them to be done: as in prayer before and after their labour, in thanks-giuing before and after meale Iam 5 13. *Is anie amongeſt you ſicke in minde? Lette him praye Is anie man chearefull? let him ſinge.* Pſal 127. *Vnleſſe the Lorde builde the houſe, their labour is but loſte that builde it: Vnleſſe the Lorde keepe the Citie, the keeper is diligent in vayne.* 2 *Let them be in vayne vnto you, which riſe betimes, which ſitte downe ſlowelie, which are fedde with the meate of ſorowes, ſo he giueth ſleepe to his beloued.* Pſal. 55. 18. *In the euening and morning, and at none dayes will I meditate and make a noyſe, vntill he hath hearde my voyce* 1. Tim 4. 4 *For whatſoeuer God hath created is good, neyther is any thing to be refuſed, if it be taken with thankeſgiuing.* Luke 22. 17. *And he tooke the cuppe, and when he had giuen thankes he ſaide: Take this and deuide it amongeſt you.* So Abrahams ſeruaunt ſayde, Gen. 24 12. *O Lorde GOD of my maiſter Abraham, cauſe I beſeeche thee, that it come vnto me this daye, and exerciſe this goodnes towarde my maiſter Abraham.* 48 *And I bowed downe and worſhipped the Lorde, and bleſſed the Lorde God of my maiſter Abraham, becauſe he had brought me by the right waye, to take my maiſters brother daughter for his Sonne.* And vpon anie great iudgement on the familie, Church, or common wealth, to directe them in faſtinges and prayers, with readings, meditations, and vſe of the worde, as may ſerue to giue eſpeciall cauſe of humblinge, and eſpeciall caute of comfort fitte for that worke. Heſt. 4 16. *Goe gather togither all the Iewes which are at Suſis, and faſte for mee, and neyther eate nor drinke theſe three dayes, night nor daye: I likewiſe and my maydes will faſte: ſo at length I will goe in to the King, whiche is not according to the commaundement: and when I ſhall periſhe, I will periſhe.* Nehem 1. 4. *And it came to paſſe when I hearde theſe wordes, I ſate downe and wepte, and mourned certayne dayes, in whiche I faſted and prayed before the God of heauen.* 5 *And I ſaide: I beſeeche thee O Lorde God of heauen, moſt ſtronge God, greateſt, and chiefely to be feared: Keeping couenaunt and mercie, to them that loue him and keepe his commaundementes.* 6 *Let thine eare be attentiue, and thine eyes be open to hearken to the whiche I praye before thee at this time daye and night for the Izraelites thy ſeruauntes: and I confeſſe the ſinnes of the Izraelites wherewith we haue ſinned againſt thee: I alſo and the houſe of my fathers haue ſinned. &c.* For as it is their duetie in their own priuate faſte to doo this by them ſelues, ſo to directe others in the ſame, when they doo it with them. Contrarie to this is the vnchriſtian prophanenes in ſuche caſes: Alſo the vnchriſtian ſhamefaſtnes of ſome, and common negligence in others in theſe dueties.

Such as they muſt performe vnto them are dueties { of inſtruction. / Reforming.

Pro. 13. 24. *He which keepeth backe his rodde, hateth his ſonne, but hee whiche loueth him, doeth giue him inſtructions betimes.* Pro. 15. 32. *He which withdraweth him ſelfe from inſtruction, deſpiſeth his ſoule: but he that harkeneth vnto rebuke, poſſeſſeth his ſoule.*

The dueties of inſtruction are, that by a familiar and moſt playne manner of teaching, they may growe in the knoweledge of that trueth which is according to godlines. Gene. 18 19. *When as I haue knowen him, ſhoulde I not reueale it, for this cauſe that hee may commaunde his children and houſhold after him, that they may keepe the way of the Lorde by exerciſing righteouſnes and iudgement, and that the Lorde may performe vnto Abraham that which he hath promiſed vnto him.* Gene. 14. 14 *When Abraham had hearde that his kinſman was taken, he armed his men, inſtructed* 318. *and followed them vnto Dan.* Deut. 20. 21.

They are for { Continuall daylie inſtruction. / That which reſpecteth the publike miniſterie.

Exod. 32.

Of Hovsholde.

Exod. 12. 25. 26. *Let it be therefore, when ye shall come into the lande which the Lorde shall giue vnto you as he hath saide, and shall obserue this worshippe. Lette it be (I saye) when your children aske you: What signifieth this worship vnto you? that ye saye: It is the Sacrifice the Passeouer of the Lorde, who passing by the houses of the children of Israel, in Egipte, when he slewe the Egiptians, he deliuered our families.* Exod. 13. 14. *And let it be when thy sonne shall aske thee hereafter saying, What meaneth this? that thou saye vnto him: With a stronge hande hath the Lorde brought vs out of Egipt out of the house of seruauntes. For it came to passe when Pharo shewed himselfe cruell in letting vs goe, that the Lorde slewe euerie firste borne of men, vnto the firste borne of beastes Therefore I kill vnto the Lorde the males of all that open the wombe: but euery firste borne of my children I redeeme.*

Dueties for dailie instruction, are { Instruction out of the Scriptures. / Instruction drawen from Gods workes.

Psalm. 87. 1. *Receyue with your eares (my people) my doctrine, incline your eare vnto the wordes of my mouth.* 2 *I will open my mouth in a parable, I will powre foorth hidde things, whiche* HAVE BIN OF OLDE TYME. 3 *Which wee haue hearde and knowen, as our Elders haue tolde vnto vs* 4 *We will not hide it from their children, the after generation* 5 *Being about to declare the prayses of the Lorde, his might, and his wonders which he hath done. For he hath set a testimonie in Iahhakob, and put a lawe in Israel: which he commanded our Elders to make knowen to their children.* 6 *That the after generation, the sonnes which should be borne, rising vppe, might declare it to their sonnes.* 7 *And they may set their hope on God, nor might forget the workes of the strong God: but keepe his comaunpementes* 8 *Nor that they be not as their elders, a stubburne and rebellious generation: a generation which hath not prepared their minde, and whose spirite was not constant towardes the stronge God.*

Instruction out of the Scripture, is by the dailie readinge of the same with them; both to make them acquainted with the course of them; to that they maye marke the same for their better profiting, by the allegations of the publike ministerie, and also to referre those thinges which are playne and eatie, or which they haue learned from the publike ministerie, vnto such playne instruction, as they instructed, may vnderstand and knowe, howe to bring it in vse. 2. Tim. 3. 15. *Thou haste knowen the Scriptures from a childe:* which can not be spoken of a through knowledge, no not such as belongeth to the olde men, who shoulde be founde in faith: much lesse suche as belongeth to a Minister: but such as this, in being made acquainted with it, and caused to marke as he was able, the course of it, and to learne for vse and practise, suche as his parentes were able to note vnto him, and he fitte to receyue by dailie practise. Deut. 6. 6. *And let these wordes which I commaunde thee this daye, be in thy harte.* 7 *And put them pearcinglie into thy children, and speake of them, when thou sittest at thine house, when thou walkest by anie waye, when thou liest downe, and when thou risest vppe.* 8 *Also buylde them for a signe vppon thine hande, and let them be for frontelettes betweene thine eyes.* 9 *Briefly, write them on the postes of thine house, and on thy gates.*

Contrarie to this is, firste that they are vtterlie negligente and ignorant how they should doo this: Then that some presume aboue this rule, and goe beyonde their calling: and especiallie that their household is not trained by this meanes, nor made fit for the publike ministerie, and to amende their liues by such christian exercises.

1 Instruction drawen from Gods workes is, by applying the workes of God paste or presente, to mooue them the better to confidence, and truste in God, by workes of

his mercie: to feare to offende God, by workes of his iuſtice, and ſo to ſowe the verye ſeede of true religion and good conſcience in them. Gen. 18. 19. *When as I haue knowen him, ſhould I not reuealе it? for this cauſe that he may commande his children and houſholde after him that they keepe the way of the Lorde by exerciſing iuſtice and iudgement, that the Lorde may performe vnto Abraham that which he hath promiſed vnto him.*

The duetie which reſpecteth the publike miniſterie,

Double, { Firſte concerning the obteyning of it.
The ſeconde concerning the vſe of it.

Firſt concerning the obteyning of it, they muſt (if it be poſsible) in their place & calling adioyne them to a ſet miniſterie, if not, to beſtowe at leaſt the Sabboth dayes, yea other alſo, in ſeeking to the Miniſters and Prophetes of God, to heare the worde of God: This is manifeſt, firſte: *Becauſe we muſt firſte ſeeke the kingdome of God*, whereof this is a parte, Eſa. 32. 1. *Beholde a King ſhall rule iuſtlie, and excellent one: ſhall gouerne according to the rule, the eyes of them who ſee ſhall not winke, but the eares of them who heare, ſhall hearken: the minde of the haſtie ſhall vnderſtande knowledge, and the tounge of the ſtutterer, ſhall readily e ſpeake ſhining things.* When Sauiors, to wit, miniſters of the doctrine of ſaluation *ſhall aſcende in the mountayne of the Lorde to iudge the mountayne of Eſau, the kingdome ſhalbe to the Lorde.* Hobad. 21 Diuers adminiſtrations but one Lorde. 1. Cor. 12 We are the Embaſſadours of Chriſte, to beſeeche you to be reconciled. 2. Cor. 5. Secondlie it is the ordinarie meanes to begette and nouriſhe faith in vs. Howe can they beleeue except they heare: howe can they heare without a Preacher: howe can hee preache without he be ſente? Rom. 10. He hath giuen Paſtors, and Doctors, for the gathering together of the Church the worke of the miniſterie, and building them vp to a perfect age in Chriſt, that they bee not as children wauering and caried about with euerie winde of doctrine. Ephe. 4. Attende to reading exhortation and doctrine, in theſe continue, in theſe things be, for in ſo dooinge thou ſhalt ſaue thy ſelfe and others, 1. Tim. 4.

Secondly becauſe it is the greateſt bleſsing to haue it, and the greateſt plague to wante it. Iere. 23. hauing threatened them that they feede not the people, he ſaith after, *I will gather the reſt of my ſheepe out of all the lande whither I had driuen them, and I will bring thē backe vnto their ſheepecotes, where they ſhal multiplie and increaſe, and I will ſet ouer them Paſtors, whiche ſhall feede them: ſo that they ſhall feare no more, nor ſhalbe wanting, ſaieth the Lorde.* Iere. 3. *I will bring you to Syon, where I will giue you Paſtors after my harte who ſhall feede you with knowledge and vnderſtanding. God will giue you in deede the bread of affliction & water of oppreſsion: but none of thy Teachers ſhall be ſhut vp any more in a corner, but thy eyes ſhall ſee thy teachers, and thy eares ſhall heare a voyce behinde vs, ſaying, Heare is the way walke in it.* Eſa. 30. 20.

A famine not of bread, nor a thirſt of water, but hearing the worde of the Lorde &c.

Mat. 8. *But when he ſawe the multitude he had compaſsion on them, becauſe they were diſperſed and ſcattered abroade as ſheepe hauinge no ſhepheard: Then he ſaide, Surely the harueſt is great, but the labourers fewe, &c.* Which ſheweth how miſerable they are which want this benefite: It alloweth alſo this duetie of ſeeking. 2. Kin. 4. 22. *And he ſaide, wherfore wilt thou go to him (meaning the Prophet) to day? It is neither new Moone nor Sabboth day* Which ſheweth that in the ſcarcitie of the preaching miniſterie, they went on thoſe dayes to the Prophetes to heare the worde of God. The ſeconde duetie is to cauſe them to doo that which is commaunded them in the thirde Cōmand. to that purpoſe. Which although it be not proper to this place, yet for the ſimpler ſorte, it is thus ſet downe. Firſt, to prepare thēſelues to the preaching of the worde, by cōſideration of Gods ordinance & promiſe, and their corruption: ſo that laying aſide all ſuperfluitie of euill, that they may with

meekenes,

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meekenes receyue the word. Iam. 1. 17. Luc. 8. 8. *Take heede therefore howe yee heare: for whosoeuer hath, it shalbe giuen vnto him, and who so hath not, euen that which he seemeth to haue, shalbe taken from him:* And for the Sacraments, to consider Gods institution, their ministerie, his mercie in Christ, their faith, their repentance, and their wantes: and so seeking the assurance of grace, of reconciliation and comforte, to come vnto the table of the Lorde, 1. Cor 11 28. *But let euery one proue himselfe, and so let him eate of that breade, and drinke of that cuppe.* Esa. 1. 16. *Washe your selues, purifie your selues, put away the wickednes of your actions, and cease to do euil before mine eyes.* Esa. 66. 2 *But vpon him will I looke that is poore and contrite in spirite, and trembleth at my wordes.* Mat. 5 23 *Therefore if thou haste brought thy gifte to the altar, and there remembreste that thy brother hath ought against thee.* 24 *Leaue there thy gifte before the altar, and goe thy wayes: First, be reconciled to thy brother, and then come & offer thy gifte.*

Secondlie, in the workes themselues, with reuerence and vnderstanding to heare & receyue the worde, to be touched according to the matter, and with ioye and assurance of faith receyue solace and increase of grace by the right vse of the Sacramentes, & after to call to minde & trie by the scripture things deliuered, and so hold fast the good and to applie the comfort of the Sacraments vnto all temptations afterwarde. Psal. 78 1. *Heare my doctrine O my people, incline thine eare to the wordes of my mouth.* Nehe. 8. 10. *After Nehemiah said (to wit the Kings Embassadour) and Ezra the Prieste and Scribe, and the Leuites teaching the people, vnto all the people: This is the day sanctified vnto the Lord your god, mourne not, neither weepe: (for all the people wept when they hearde the wordes of the Law).* 1. Thes. 1. 5. *Because our Gospell abode with you, not in speache only but also in power: both in the holy Ghoste, as also with much sure persuasion, as ye haue knowen what maner of men we haue bin amongest you for your sakes.* Mat. 26. *And when they had song a Psalme, they went out into the mount Oliuet.* 1. Thes 5. 20. *Quenche not the spirite: Set not light by preaching: Trie all things: Holde faste that which is good.*

For obedience of life it behoueth them to teache them, call on them, and see thē doo this which they learne, that the publike ministerie and priuate vse of the worde be not contemned, neglected, vnprofitable vnto them, and so god prouoked not only against their familie, but also the Church of which they are. Cōtrarie to this is, that men both themselues and their families, go to the publike ministerie, as to a common matter, let it fall after to the grounde, without anie lookinge into the certaintie of doctrine, the power and practise of it: and some with the ministerie of the worde become worse, both they and their housholdes, then those which neuer hearde it. Exod. 13. 1. *And declare vnto thy sonne in that day, saying: For this hath the Lorde done these thinges vnto mee, when I went out of Egipte.* 9 *So shall it be vnto thee for a signe vppon thine hande, and for a monumente betweene thine eyes, that the doctrine of the Lorde may be in thy mouth:* to witt, *that the Lorde with a strong hande brought thee out of Egipt.* Which with the reste of the Lawe sheweth, that at those times this must be done, and that so throughlie, that this worke by this meanes, may be a liuelie signe, and the doctrine be so vnderstood, that it may more fruitefullie and liuelie be communicated by conference one to another. Also Act. 10. 24. *And the other day after, they entred into Casarea. And Cornelius waited for them, hauinge gathered togither his kinsemen and speciall friendes.* Nehe. 8. 13. *And all the people came to eate and to drinke, and to sende portions, and to make great ioye, because they vnderstoode those wordes which they had made knowen vnto them.* 1. King. 13. 31. *And it came to passe after they had buried him, that he gaue cōmandement vnto his sonnes, saying: When I shalbe dead, burie me likewise in this sepulchre, in the which that man of God is buried: place my bones besides his bones.* 33 *For surelie the things which he hath foreshewed by the worde of the Lorde, against the altar which is in Bethel, and against all the highe places whiche are in the Cities of Schomron, shall come to passe.*

Iob the first chap. v. 5. *After it came to passe, when they had finished the dayes of the banket,*

that

that Iob sent and sanctifyed them, and rising earelie, he offered a sacrifice according to the number of them all. For Iob sayde, *Peraduenture my sonnes haue sinned, or cursed God in their harte. So Iob did euerie of those dayes.* Which sheweth, he called on them to do their duet es, in sanctifyinge them selues and their families, and preparing them according to the manner prescribed.

The dueties in reforming, are those dueties whereby they must laboure to reforme euery thing amisse which is espied, for Gods glorie and their good, and least it creepe further. Contrarie to this is, that many corruptions are not accompted of, that they are winked at.

Iob. 1.5. Psal. 101. 3.4.5. *I will not set before mine eyes a wicked thinge, I hate the workes of those that decline, it shall not cleaue vnto mee. A frowarde minde shall departe from mee: I will not acknowledge euill. That tounge that priuelie hurteth his neighbour, I will cutte out: Him that is proude in looke, and swelling in minde, I can not suffer.*

The rule of this must be the meaning of the tenne commaundementes, whiche because it is necessarie for the simple, though not so proper for this place, it is briefflie set downe. They shall suffer none in their house vnreformed: whiche A eyther in iudgement is knowen to erre from the trueth of the worde of God, or in manners, from the practise of the same. But if any B delighte in the ignorance of God, be careless to approue him selfe as one that C wholy dependeth on him, loueth him, feareth him, feareth him, reuerenceth him, laboureth to approue all his wayes before him: D If anie be giuen to Idolatrie, superstition, &c. and careth not in euery parte of the worship of God, to followe his reuealed will: or if in the partes commaunded, he appeare negligent and colde. E Or to put them to anie other vse then is commaunded, or be giuen to images, superstitiouse monumentes, customes, occasions, or such like. If anie dishonour the Name of God, eyther F in the vnreuerent vsing, or abusing, or peruerting and not vsing with that preparation before, feeling at the present time, & fruite after which is prescribed, his titles, G worde, H Sacramēts, *I* works. And if any K prophane his Sabboth by vayne pastimes, going to playes, or giue L not him selfe to the exercises appointed on that daye, out of the worde: M If anye neglecte especiall dueties towardes their equalles, N superiour or inferiour in yeares, giftes, authoritie, as Maisters, Parentes, Magistrates, Ministers, seruantes, children, or people. If any declare not a conscience to flee O euill, anger, malice, contention, quareling, fighting, or anie hurting of the person of a man, eyther in soule or bodie: not being carefull to succour the same accordinge to his calling: P If anie be founde vnchaste, in bodie, wordes, countenance or gesture: vntemperate in dyet, in apparell dissolute, not caringe to maintayne the contrarie holynes in him selfe and others: Q If any care not for the goods of another man, but by falsehoode, flatterie, oppression, &c. diminishe the same.

A *Phil.* 1. 9. 10. *Col.* 1. 10 11.
B *Comand.* 1. *Ier.* 9. 24
C *Deut.* 6. 4 5. 12. 13. *Ie.* 1228. *Gen.* 17. 1.
D *Comand.* 2 *Deut.* 12. 31. 32. *Esa.* 29. 13 14. *Mat.* 15. *Col.* 2. 23. *Psal.* 119. *Psal* 26. 8. *Act.* 2. 42.
E *Iohn* 4. 22 2 *King.* 18. 4 *Act.* 10. 26. *Ge* 14. 13. *Exod.* 33. 24. *Rom* 1. 23. *Hos.* 2. 17. *Esa* 30. 22.

F *Command.* 3. Mat. 5. 34 *Iam.* 5. 12. G *Act.* 9. 15. H *Gen.* 4. 26. *Mal.* 1. 11. 12. (*prep.*) 2. *Chro.* 24. 2. *Eccle.* 5. 2. *Gen* 24. 5. *Luc.* 8. 18. *Eccle.* 5. 1 1. *Cor.* 11. 28. (*Feeling*) 2. *Chro.* 24. 22. *Ierem.* 4. 2. 1. *Thes.* 2. 13. *Nehe.* 8. 10. (*Fruite*) *Heb.* 6. 16. 1. *Thes.* 5. 20- *Act.* 17. 11, *Psal.* 51. 9. K *Comman.* 4 *Esa.* 58 13. *Amos* 8. 5. M *Command* 5 *Mark.* 7. 10. *Rom* 13. 7. *Rom.* 1. 31. 32. 1. *Tim.* 5. 8. N *Leuit.* 19. 32. *Iob.* 32. 6. *Rom* 12. 6, 7. 1. *Pet.* 4. 6. *Col.* 3. 22. *Thes.* 5. 12. 1. *Pet.* 5. 2. O *Command.* 6. *Mat.* 5. 21. 22. *Leuit.* 19. 17. *Exod.* 21. 29. P *Command.* 7. *Ephe.* 5. 3. *Mat.* 5. 28. 1. *Pet.* 4. *Iob.* 31. 1. Q *Command.* 8. *Exod.* 26. 14. 15. 1. *Thes.* 4. 4.

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¶ If he be negligent in increasing of his owne by honeste and lawful meanes: if he misspende it in cardes, dice, gaming. &c. § If any care not to mayntayne the good name of others, but be giuen vnto vnnecessarie blasing of other mens infirmities, by lying, slaundering, backebiting, taunting. &c. T V If any shew him selfe careleste to restrayne the motions and entisementes vnto sinne, and the lustes of the same: Then they shall vse the meanes following to redresse them. R. Cõmand. 9. Ephe. 4. 28. Pro. 28. 19. S. Cõman. 10. Psal. 15. 3. Tit. 3. 1. Co. 13. 4. Pro. 25. 13. V. Iam. 1. 23. Gal. 5. 24.

The dueties which are to be applied to this rule, are these: { Those which they must do by themselues. / Those which they must procure to be done by others.

Iam. 5. 15. *And the prayer of fayth shall saue the sicke, and the Lord shall rayse him vp: and if he haue committed sinne, they shalbe forgiuen him.* As this must be done for him in sicknes, so in health: and as in this cause so in any other of the like nature.

The dueties they must doo by them selues must haue two properties: { They must be done with wisedome fitte for those dueties. / Pacientie fitte.

Wisedome is that the causes may be throughlie sifted, and soundlie reproued out of the worde of God. According vnto this wisedome also, vntill a fitter occasion, this duetie may be let passe, and with keeping the authoritie of the chiefe of the familie be winked at for a time. Eccles. 7. 21. *Applie not thy minde vnto all the wordes that are spoken, seeing thou oughtest not to heare thy seruaunte cursinge thee.* 22 *For also many times thy minde is priuie, that thou hast cursed others.* Prou. 20. 21. *He which bringeth vp his seruaunte delicatelie, shall in the ende be depriued of his children.*

Patience fitte for it is, with keeping the authoritie of the chiefe of the familie, to heare what can be alledged, and by equitie also to allowe or disallowe the same. Contrarie to which is, hastines without discretion and making the matter playne, that the conscience may be touched for the faulte. Also pride not to heare any excuse or defence deliuered in duetie, submission and obedience of childe or seruaunt. Finallie, bitternes, which may prouoke wrath rather then cause amendement. Colos. 3. 21. *Fathers, prouoke not your children to wrath, least they be discouraged.* Iob. 31. 13. *If I contemned the cause of my seruaunt or mine handmayde when they pleade with mee.* 14 *For what should I doo, if the stronge God should rise? or if he should visite, what should I answere him?* Nomb. 22. 26. *After the Aungell of the Lorde went forwarde, and stoode in a narrowe place, where there was no waye to decline, eyther to the right hande or to the leste.* 27 *And when the asse seeing the Aungell of the Lorde God layee downe vnder Baalam, Balaam being kindled with wrathe, smote the Asse with his staffe.* 28 *And the Lorde opened the mouth of the Asse, whiche saide vnto Baalam: What haue I done vnto thee, that thou hast smitten mee nowe three tymes? Baalam sayde vnto the Asse, because thou hasse mocked mee. I would there were a swoorde in mine hande, for euen nowe would I kill thee.* Ephe. 6. *And ye Maisters, doo the same things towardes them, letting passe threatninges: knowing also that your maister is in heauen, neyther that there is respect of persons with him.*

And these are the properties of those dueties.

The diuers ſortes are, { Rebuke. / Correction.

Pro. 22.15 *The fooliſhnes which is bounde vnto the harte of a childe, the rodde of inſtruction, will remoue farre from him.* Pro. 23.13. *Withdrawe not correction from thy ſonne: when as thou ſhalt ſtrike him with the rodde, he ſhall not dye thereof.* 14 *Strike him with the rodde, and thou ſhalt deliuer his ſoule from the graue.* Pro. 20.30. *Horſecombes are for the euill man, blewenes, woundes and ſtripes, pearcing through the inner partes of the bellie.* Pro 29.15 *The rodde and rebuke giueth wiſedome: but the childe let alone to him ſelfe, ſhameth his mother.*

Rebuke is a ſharpe admonition to take heede of the euill reproued aright, as is gathered out of that before.

Correction is when with a ſharpe rebuke of inſtruction, puniſhment is inflicted or layde vpon the offendor, according to their diſcretion: conſideration being had of the faulte and all circũſtances of the ſame. Yet if this at any time for ſome cauſes be omitted, a greater is to be threatened and performed, when they ſhall nexte deſerue the ſame. Pro. 19.19. *Be thou great in the feruencie of anger, in forgiuing the faulte, ſaying, that if thou ſhalt deliuer him, thou wilt further puniſhe him afterwarde.* Contrarie to this is, to much lenitie, alſo immoderate correction. Pro. 19. *The rodde and rebuke giueth wiſedome, but a ſonne permitted to him ſelfe, ſhamed his mother.* Pro. 29.16. *Chaſtiſe thy childe, and he ſhall bring thee reſt, he ſhall delight thy ſoule.* Pro 29.19. *A ſeruaunt is not chaſtiſed with wordes, &c.*

That which they muſt procure to be done by other is, that when the former meanes will not ſerue, they doo according to S. Iames his rule, ſende for the Elders of the Church, that they may by newe admonitions, rebukes, and cenſures of the Church drawe them to repentance: and if that ſerue not, to bringe them to the Magiſtrate, and ſo (thoſe which they may) to diſcharge thẽ from the familie, vnleſſe they amende: and thoſe which they may not to kepe them in ſuch order, till God or the common wealth cutt them off. Iam. 5.15. *And the prayer of faith ſhall ſaue the ſicke: and the Lord ſhall rayſe him vp: and if he haue committed ſinnes, they ſhall be forgiuen him.* Mat. 18.16. *But if he ſhall not heare thee, take yet with thee one or two, that of the mouth of two or three witneſſes, the whole matter may be confirmed.* Deut. 21.18. *If any man ſhall haue a ſtubburne and rebellious ſonne, which hearkeneth not vnto the voyce of his father, nor to the voyce of his mother, althoughe they haue chaſtiſed him, yet hee hearkeneth not vnto them:* 19 *At length his father & his mother taking him, lette them bringe him to the Elders of their Citie, and to the gate of their place:* 20 *And let them ſaye vnto the Elders of their Citie: This our ſonne is ſtubburne and rebellious, hee hearkeneth not vnto our voyce, hee is a ryotous perſon and a drunkarde.* 21 *Then lette all the citizens ouerwhelme him with ſtones, that he may die, and take awaye that euill out of the middeſt of thee, that all the Izraelites may heare and feare.* Pſal. 101.7. *He that worketh deceypte, ſhall not dwell within myne houſe: hee that ſpeaketh lyes ſhall not be eſtabliſhed before mine eyes.*

And hitherto of the firſte ſorte of dueties concerning Chriſtian holynes in the familie.

The other concerning the things of this life, is conuenientlie to prouide the neceſſarie things of this life, as that they haue cõuenient clothing, foode, reſte: and (if on certayne cauſes nede be) recreation. 1. Tim. 5. 8. But if any man prouide

prouide not for his, *and especially those of his house, hath denied the faith, and is worse then an infidell.* Pro.31.21. *Shee feareth not for her familie because of the snowe, for all her familie is cloathed with double clokes.* Pro.12.9. *The iuste man regardeth the life of his beaste, but the compassions of the wicked, are the compassions of the cruell.*

And then much more the maister must care for the seruauntes, that they may haue euen that refreshing & ease which is meete. And thus much for the generall dueties, and of their speciall dueties towardes those which shalbe cōtinuallie or ordinarilie vnder their gouernement in the familie.

Nowe followeth the other which is the intertaynement of strangers: whose propertie is, the loue of intertayning of Ghestes, 1.Tim.3.2. *Therefore a Bishop must be vnreprouceable, the husbande of one wife, watchinge, sober, modest, giuen to hospitalitie, &c.* Heb.13.2. *Be not vnmindefull of intertayning Ghestes: for hereby certayne vnawares haue intertayned Aungells.* 1.Pet. *Be harberous one towardes another, without grudging.*

The first duetie required of this worke is, a liberall & chearefull ministring of protection and all things which serue for the necessitie and comfort of this life, as is meete for the abilitie of them which receiue, and the cōdicion of those who are receyued. Gen.18.2. *For when lifting vp his eyes he had looked, beholde three men stoode before him, whom whilest he sawe he runneth to meete them from the doore of the Tente and bowed him selfe to the earth. And he saide: My Lordes: If nowe I haue founde fauour in thyne eyes, passe not I praye thee from thy seruaunt.* 4 *Let there nowe be taken a litle water, and washe your feete, and sitte downe vnder this tree.* 5 *In the meane time I will take and bringe a morsell of breade, and refreshe your harte, afterwarde yee shall goe forwarde, seeing that for this cause you passe by your seruaunte: which sayde: Doo so as thou haste spoken.* 6 *Therefore Abraham going hastilie into the Tente vnto Sara, sayde: Make readie at once three measures of corne: Take fine meale, kneade it, and make kakes baked vnder the ashes.* 7 *But Abraham running to the hearde, tooke a sucking calfe, tender & good, and gaue it to a seruaunte, whiche made haste to prepare it.* 8 *Therefore takinge butter and mill e, and the calfe which he had prepared, he set them before them, who did eate he standing by them vnder the same tree.* Gene.19.1. *And those two Aungels comming vnto Sodome in the euenинge, Lott sate at the gate of Sodome: whom when Lot sawe, he risinge wente to meete them, and bowed him selfe with his face to the grounde.* 2 *And hee sayde: Beholde nowe my Lordes, turne I praye you into the house of your seruaunte, and washe your feete, after rising in the morninge, ye shall goe your waye. Whiche saide: Not so, we pray thee, for we can lodge all night in the streetes.* 3 *But when he was instant vpon them exceedinglie, they turning vnto him, entred into his house: which made them a banket, and did bake vnleauened breade, and they did eate.* 1.Tim.5.10. *Being decked with a fit testimonie in good workes, if she haue brought vp her children, if she haue bin harberous, if she hath washed the Saintes feete, if shee haue succoured the afflicted, if shee haue followed euery good worke diligentlie.*

For protection see a notable example of Lot, Gen.19. 2 3.4 5.6.7. 8. And Iud.g. 19.16.17.18

The other is as occasion seruеth mutuallie to edifie one another, by callinge to minde Gods workes, mutuall instructions and exhortations: Also by bringinge them to the publike seruice of GOD, and causing them to keepe with them the Sabboth, as appeareth by the example aboue. And Rom. the firste Chap. the 10. verse, *Alwayes in my prayers beseechinge, that (if by any meanes) at length a prosperous iourneye by the will of God might be giuen mee to come vnto you.*

11 *For I long to see you, that I mighte imparte vnto you a spirituall gifte, that you may be* ' *established.*

Contrarie to this is nigardlines, such as was in Nabal in receyuing of guestes. Also suffering God to be dishonoured, his word or Sabboth neglected, or anie such abuse to be committed by their guestes, & not labour by good meanes to amende them or remoue them from the familie.

And hitherto of the chiefe of the familie, and their dueties as are generall to all.

Nowe for the moste parte, the chiefe of the familie are maried folke, and so in common the gouernours of the house. They are called maried folkes, because of the bande of Mariage. Mariage is that ioyninge of one man and one woman togither by the couenaunt of God, that they may be one flesh, vntill they ende their life. Gene. 2.24. *Therefore shall man leaue his father and his mother, and cleaue to his wife, and they shalbe one flesh.* Leuit. 18. 18. *Take not one woman vnto another to vexe her, by vncouering the shame of her that is married vppon this in her life.* Pro. 2. 17. *Which forsaketh the guide of her youth, and forgetteth the couenaunt of her God.* Mala. 2. 14. *But you saye, Wherefore? Because the Lorde hath witnessed betweene thee and the wife of thy youth, against whom thou doest vnfaithfullie: yet shee is thy companion and wife couenaunted vnto thee.* 1. Cor. 7. 30. *The wife is bounde by the lawe as longe as her husbande liueth, but if her husbande be dead, shee is free to marie vnto whom she will, onelie in the Lorde.* Rom 7. 1. *Knowe ye not brethren (for I speake to them that knowe the lawe) that the lawe doeth beare rule ouer a man as long as he liueth?* 2 *For the woman being subiecte vnto the man being aliue, is bounde by the Lawe: but if her husbande be dead, she is deliuered from the lawe of the man.* 3 *Therefore whilest the man liueth, she shalbe called an adultaresse, if she become another mans: but if her husband be dead, she is free from the lawe, that shee is not an adultaresse, though she become another mans.*

To be one flesh, by a parte put for the whole, is that moste neare and holy societie with the power and vse of the bodies one of another in puritie, wherby the man in an especiall manner is become the heade of the wife, and the wise another helpe vnto the husbande likewise. Gene. 2. 18. *And the Lorde sayde: It is not good that man should be alone, I will make him an helpe meete for him.* Pro. 2. 17. *Which forsaketh the guyde of her youth, and forgetteth the couenant of her God.* Mat. 19. 6. *Therefore they are no more two but one flesh: that therefore which GOD hath ioyned togither, let no man separate.* Ephe. 5. 21. *Therefore shall man leaue father and mother, and shalbe ioyned to his wife, and they which were two shall become one flesh.*

Therefore in the whole gouernement of the familie, { The husbande is the chiefe or foregouernour. / The Wife is a fellow helper.

To be a foregouernour is in the whole administration of housholde gouernement to be ouer all persons and matters in the house, and euen the wife, 1. Tim. 3. 5. *For if any man knowe not howe to gouerne his owne house, howe shall hee care for the Church of God?* And to looke as the chiefe honor, to all reuenewes & the estate of the good thinges of this life, especiallie to care for the keeping & increasing of it. *Diligentlie knowe the estate of thy heardes. &c.* Pro. 27. 23.

To be a fellowe helper, is to yeelde helpe to her husbande, especiallie at home,

home, in all the matters of the familie. 1. Tim. 5. 14. *I will therefore that the yonger women marrie, and bringe forth children, and gouerne the house, and giue no occasion vnto the aduersarie to speake euill.* Tit. 2. 5. *That they be temperate, pure, tarying at home, good, subiecte to their husbandes, least that the worde of God be blasphemed.* Iudg. 5. 24. *Blessed be Iahell the wife of Chebar the Kenite before all women, Let her be blessed before the women which abide in tentes.* Pro. 31. 5. *Who shall finde a woman of strength, seeing her price farre exceedeth the Carbuncles.* 12 *Shee doeth him good and not euill all the dayes of her life.* Gene. 18. 6. *Therefore Abraham going hastilie into the tente vnto Sarah, saide: Make readie at once, three measures of corne, take fine meale, kneade it and make kakes breade vnder the ashes.* 7 *And Abraham running vnto the heard, tooke a sucking calfe tender and good, and gaue it vnto a seruaunt, which made haste to dresse it.* 8 *Then taking butter and milke, and the Calfe which he had prepared, he set them before them, whiche did eate, he standing by them vnder the tree.*

Contrarie to which is, that we keepe not the authoritie and chiefedome in all matters: that women vsurpe anie parte of it: that they be giuen to gadding and to meddle with matters not fitte for their labour and trauell. 1. Tim. 5 *They will goe from house to house. &c.* Pro. 7. 11. *Her feete dwell not in the house.*

The dueties of maried folke in the familie are of two sortes, { Firste mutuall. / Then towardes others.

Pro. 31. 12. 15. *Who shall finde a stronge woman, when as her price exceedeth the carbuncles? And rising whilest it is yet night, she giueth foode to her house, and a taske vnto her maydes.*

Mutuall dueties are those which are to be performed one to another of the, they are { Common to both. / Proper to eche.

Exod. 21. 10. *If he shall take another vnto him selfe, let him not diminishe her foode, her clothing, and beneuolence due vnto her.* Tim. 2. 3. *Likewise vnto the olde women, that they weare such apparell as may become holynes, not slaunderers, not giuen to much wine, but teachers of honest things.* 4 *That they may make the yonge women wise, that they may loue their husbandes and children.* 5 *That they may be temperate, chaste, tarying at home, good, subiect to their husbandes, that the worde of God be not blasphemed.*

Common to both is that which both owe to eche other, { and it is { Dwelling togither. / Mutuall good proceedings from thence.

The 1. Epist. to the Cor. 7. 12. *If anie brother haue an vnbeleeuing wife, and she be contente to dwell with him, let him not forsake her.* 13 *And the wife which hath an vnbeleeuing husbande, which is contente to dwell with her, let her not forsake him.*

Dwelling togither is to be ordinarilie in a dwelling place for the better performance of eche other mutuall duetis. Mat. 1. 18. *For when his mother Marie was betrouthed to Ioseph, before they came togither, she was founde with childe by the holye Ghost.* 1. Cor. 7. 10. *And to the maried I commaunde, not I but the Lorde: Let not the wife separate her selfe from her husbande. But to the remnaunt I saye, and not the Lorde, if any brother haue an vnbeleeuing wife, and she be contente to dwell with him, lette him not*

her forsake her. 13 *And the wife which hath an vnbeleeuing husbande, whiche is contente to dwell with her, let her not forsake him.* 1. Pet. 3. 7. *Likewise let the men dwell togither as becommeth them that haue knowledge, giuing honour vnto the womans vessel, as to the weaker, that when as ye be heires iointlie of the grace of life, your prayers be not interrupted.* Ruth. 4 11. *Vnto whom all the people which were in the gate, and the Elders sayde: We are witnesses: The Lorde make this woman which shall come into thine house, like vnto Rachell, and Leah, which both did builde the house of Izraell, and get thou the ritches of Ephrata, and let the name of Bethlehem be renowmed.* 12 *Letee thine house be as the house of Peretz whom Thamar bare vnto Iehuda, of that seede which the Lorde shall giue thee of this mayde.*

Yet the Scripture alloweth vpon necessarie occasion of warfare seruice to the cõmon wealth, Church, or necessarie affaires of their owne, sometimes a long absence. Deut. 20. 7. *What man soeuer hath espoused a wife, and yet hath not married her, let him goe and returne to his house, that he dye not in this battell, and another man marie her.* 8 *And let the Gouernours proceede further to speake vnto the people: What man is hee that is softe and fearefull in harte, let him departe and returne to his house, that hee make not the hartes of his brethren to melte as doeth his harte.* 9 *Then when the Gouernours shall cease to speake vnto the people, they shall make Princes of the bandes of warre, in the heades of the people.* 2. Samu. 11. 11. *And Vriah sayde vnto Dauid: The Arke & Izraell and Iehuda, abide in Tentes, and Ioab my Lorde and the seruauntes of my Lorde, haue their Tentes in the playne fielde, and shoulde I enter into mine house to eate and drinke, and lie with my wife? As thou liuest and as thy soule liueth, I will not doo this thing.* Pro. 17. 19. *For mine husbande is not at home, hee is gone a farre iourney, at the appointed daye hee will returne agayne.*

Contrarie to this is ordinarie abuse and negligence of this duetie, whiche bringeth manifolde inconueniences.

The mutuall good proceeding from dwelling togither is that which consisteth in a sweete communicating of the persons and goods, for the mutual necessitie and consolation one of another. 1. Cor. 7. 3. *Let the husbande giue vnto the wife due beneuolence, and likewise the wife vnto the husbande.* 4 *The wife hath not power ouer her owne bodie but the husbande: and likewise the husbande hath not power ouer his owne body, but the wife.* 5 *Defraude not one another, vnlesse it be by consent for a time, that ye may applie your selues to fasting and prayer, and come togither agayne, least Sathan tempte you for your incontinencie. It is not good for man to be alone.* Gen. 2.

Here also must be considered the partes of this duetie: firste, due beneuolence which is the honorable possessiõ of their vessels in holines one towards another, for auoyding of sinne, bringing forth a seede of God, and the honest and proper delight which ought to be betweene the man and the wife. Hebr. 13. 4. *Mariage is honourable among all men, and the bedde vndefiled: but whoremongers and adulterers God shall condemne.* Mala. 2. 14. *And ye saye, Wherefore? Because the Lorde hath witnessed betweene thee and the wife of thy youth, against whom thou dooest vnfaithfullie, whereas she is thy companion and ioyned in couenant vnto thee.* Esai. 62. 7. *As when a yong man marrieth a virgin, when thy children do marie wiues, as in the ieye (I say) of the bridegroome with the bride, so shall the Lord reioyce with thee.* Gen. 26. 8. *And it came to passe when they had bin there many dayes, that Abimelech king of the Philistims looked by the window, and sawe that, behold Isaak played with Rebekka his wife, wherfore calling Isaak, he saide to him, Surelie behold she is thy wife.*

Pro. 5.

Of Hovsholde.

Pro. 5. 18. *Let thy fountayne be blessed, and reioyce with the wife of thy youth.* 19 *Let her be as the louing hinde, and pleasaunt wilde goate: let her brestes satisfie thee at all times, and wander in her loue continuallie.* 20 *And wherefore shouldest thou wander my sonne with a straunge woman, or embrace the bosome of a straunger?*

Contrarie to this is the abuse of their libertie betwene them selues, communicating that which is proper to the husbande to other in whooring, dauncing, vncomelie familiaritie with other.

The seconde is their mutuall helpe or laboure one towardes another, in worde, deede, and communicating of good thinges, for the mutuall nourishing one of another. Ephe. 5 29. *For no man euer hated his owne flesshe, but nourisheth and cherisheth it, as Christe also doeth the Churche.* Pro. 31. 28. *Her children do arise, and call her blessed, her husbande also doeth prayse her, saying: Many women haue done stoutelie, but thou exceedest them all.*

And these are the common dueties of one towardes another: the proper doo followe. They are the dueties one of them in seuerall to another.

They ar of the { Husbande to the wife. / Wife to the husbande.

Ephe. 5. 33. *But also you particularlie euerie one so loue his wife as him selfe, and let the wife feare the husbande.*

The proper dueties of the husbande are, { A proper care for his wife. / The applying of the generall duetie of all men towardes women to his wife.

1. Pet. 3. 7. *Likewise let men dwell togither with them: giuing honor vnto the womans vessell as vnto the weaker, seeing that ye are heires togither of the grace of life, that your prayers be not hindered.*

The proper care for the wife is to couer her, that is to prouide all things meete for a mate so neerily ioyned in ful blessing to him, and thus according to their condition, to giue honor to her as the fittest for him, in heauen and in earth, with a paciente couering or bearing of her infirmities. 1. Pet. 3. 7. Exod 21. *If he shall take another vnto him, let him not diminishe her foode, her clothing and beneuolence due vnto her.* Gen. 30. 16. *And vnto Sarah he saide, Behold I haue giuen a thousand Cicles of siluer vnto thy brother: beholde he is the couering of thine eyes amongst all that are with thee: Let it be knowen amongst all, and be thou instructed.* Ruth. 3. 9. *Vnto whom hee sayde: who art thou? which said: I am Ruth thy handmayde: that thou maiest spreade the wing ouer thine handmaide, because thou art the kinseman.* Esai. 3 28. *In that day shall 7. women take holde of one man, saying: We will eate our owne meate, and put on our owne clothes: only that we may be called by thy name: Take away our reproche.*

When Adam had perfectlie knowē the nature and properties of all beastes, and giuē a fit name to euery one, yet to Adam he founde not a fit helper before him, therfore he must performe this honor to her.

The applying of the generall dutie of all men in regard of care towards his wife, is when in an especial maner the image of Gods glorie & wisdome doth shine in the gouernement of the husbande towardes his wife, and the glorie which God hath in the same, shineth in the honor and glorie whiche the man in all things taketh from the wife. 1. Cor. 11. 3. *I will that ye knowe, that Christe is the head of euery man, and the man the womans head, and God is Christes heade.* 7 *For the man ought not to couer his head, because he is the image and glorie of God, but the woman is the glorie of the man.* 8 *For the man is not of the woman, but the woman of the man. &c.*

Contrarie to this is, when men are vndiscrete, childish, fonde, lose their authoritie, or keepe it not, but also their hardnes, bitternes, wante of wisdome in framing them to perfection in obedience.

The

The proper dueties of the wife are, { Recompence of her husbandes care. And the applying of that generall duetie of all women in regard of men, in a peculiar maner to him, which is called to haue him that coueringe of her eyes before all men.

The recompence of the husbandes care, is by obeyinge him in all good things, and by her aduise, sweet counsell, labour and trauell, to be a comfort or helpe vnto him. Pro. 31. 11. *The soule of her husbande doeth trust her, and the spoyles do not sayle.* 12 *Shee doeth him good and not euill all the dayes of her life.* 13 *Shee seeketh woll or flaxe, and maketh it for the pleasure of her husbandes.* 14 *Shee is like to the marchauntes shippes, she bringeth meate from farre.* 17 *She girdeth her loynes with strength, and confirmeth her armes. Shee tastinge her marchandise to be good, her candle is not put out by night.* *Shee putteth her handes to the wharue, and her handes do holde the spindle.*

The labour is double: { Eyther in matters of this life: or Christian holines.

Pro. 31. 26. *Shee openeth her mouth wiselie, and the doctrine of mercie sitteth on her tounge.* 28 *She beholdeth the wayes of her familie, and eateth not the bread of slouthfulnesse.*

The matters of this life are, her laboure { In regarde of her familie. And her owne worke.

For the familie, she must ouersee all the wayes of them, and both set them worke and taske, and also giue them their meate and other necessaries in due season. Pro. 31. 15. *And rising whilest it is yet night, she giueth foode to her house, and a taske to her maydes.* 16 *She considereth a fielde, and taketh it: of the fruites of her handes she planteth a vineyarde.* 17 *She girdeth her loynes with strenght, and confirmeth her armes.* 21 *She is not afrayde of her housholde, because of the snowe, for all her housholde is clothed with double clokes.*

Her owne worke is to labour diligentlie, earelie and late, in somethinge of profite for the familie. *Pro. 31. 13. 14. 15. 17. 19. 22.*

Her labour for Christian holines is, to see all dueties accomplished at the cõmandement of her husbande: for which Christian watchefulnes proper to a Mistres of the house, is requireth euen to be his eyes, foote and mouth, when he is away: in espying, looking, admonishing, rebuking, & also giuing almes to the poore. Pro. 31. 20. *She openeth her palme of her hande vnto the poore, and she stretcheth out her handes vnto the needie.* 26 *She openeth her mouth wiselie, and the doctrine of mercie is set on her tounge.*

The seconde especiall dutie of the wife so called by the signe of it, is to be an image of the authoritie and wisedome of her husbande, in her whole administration, and so to be his glorie and honour: and from a meeke and quiet spirite in all her behauiour of wordes, deedes, apparell, countenance, gesture, &c. to signifie plainlie she hath feeling of him in her harte, as of the image of gods Maiestie, glorie, and perfection. Gen. 24. 63. (*For Isaac had gone forth to praye in a certaine fielde in the euening*) *and when he lifted vp his eyes and beheelde, Beholde the Cammels came.* 64 *Rebekka also lifting vp her eyes, when she saw Isaak, she descended from*

the

the Cammell. 65 For Ribkah saying vnto the seruaunt: Who is that man which walketh by that fielde to meete vs? The seruaunt answered, It is my maister. And she tooke a vayle and couered her selfe. Gene.20.16. And vnto Sarah he saide: Beholde I haue giuen a thousande Cicles of siluer vnto thy brother: beholde he is vnto thee a couering of the eyes amongst all that are with thee. 1 Pet.3.6. As Sarah obeyed Abraham, calling him Lorde, whose daughters ye are made as longe as ye doe well, euen when ye are not terrified with anie feare.

Where Sarah speaking of her husbande but in her harte: the Apostle saith she did it as of her Lorde. Contrarie to this is, the pride and vntamed affection of the wife, their vncomelie gestures, their whote and chiding answeres towardes their husbandes, their vnshamefaste or equallike lookes: finallie, whatsoeuer is contrarie to the former rules.

And hitherto of the dueties which are betweene them selues.

Nowe followe the dueties towardes others.

They are double, { As they are parentes. / As they are maisters and maistresses.

Coloss.3.21. *Fathers, prouoke not your children to wrath, least they be discouraged.* Colos.4.1. *Ye Maisters, giue right and equalitie vnto your seruauntes, knowing that you haue a maister in heauen.* Tit.2.4.

The duetie of parentes must be performed moderatelie of the Father, with great grauitie and authoritie. Gen.22.7. *And Isaak speaking vnto Abraham his Father, saide: My father: which saide: Beholde, here I am my sonne. Then sayde Isaak: Beholde, here is fire and wood, but where is the small beaste for the sacrifice? Vnto whom Abraham sayde: God shall prouide for him selfe a small beaste for the sacrifice, my sonne: when they wente both togither.* Pro.4.3. *When I was a sonne with my father, tender and onlie beloued before my mother. 4 Hee teachinge me, saide vnto me: Let thy minde holde my wordes, keepe my commaundementes and liue. 5 Get wisedome, get vnderstanding, forget not, neyther decline from the worde of my mouth.* Of a Mother, with that chearefull easines of a mother which keepeth her authoritie. Pro.31.1. *The gathering togither of the wordes of Lemuell the king, wherewith his mother had instructed him. 2 What shall I saye my Sonne? What thing, O sonne of my wombe? And what, O sonne of my desires? 3 Giue not thy strength vnto women, and to those that worke that Kinges maye be abolished.*

The dueties are, { Common to both. / Proper to eche.

Common to both from the firste conception of children to take care of the, euen to the ende of their liues, as appeareth by the partes following.

The especiall partes of this duetie are these.

Which respecte { Their tender age. / Youth.

Gal.4.1. *This I saye, the heire as longe as he is a childe, differeth not from a seruaunt, though he be Lorde of all. 2 But is vnder tutors and gouernours vntill the time appointed of the father.*

THE ORDER

The duetie in their tender age, is according to their yeares and abilitie, to nource them vp in discipline fitte for children, and admonitions of the Lorde. Ephe.6.4. *And you fathers prouoke not your children to wrath, but bring them vpp in doctrines and admonitions of the Lorde.* Pro.22.6. *Instructe thy childe according to his capacitie, yea when he shall be olde, it shall not departe from him.*

Discipline fitte for children is, when by intisementes, allurementes, corrections. &c. fitte for them, they are framed to good The giuing of the admonitions is, by litle and little, by often repetitions, in greatest playnes whiche maye be, to make them vnderstande some chiefe groundes and seedes of religion, of good manners, and behauiour towardes al, and so to beginne some conscience in them. Esa.28.10. *When as there shalbe added precepte vnto precepte, precepte vnto precepte, line vnto line, line vnto line, here a little, there a little.* 2.Tim.3.15. *That thou haste learned the holy Scriptures of a childe, which are able to make thee wise vnto saluatiō, which is in Christe Iesus.* Hebr.5.12. *For you which for the time ought to be better learned, haue neede to be taught agayne what are the principles of the worde of God, and yee are become those which haue neede of milke and not of stronge meate.* 13 *For euery one that vseth milke, is vnexperte of the worde of righteousnes, for he is a babe.* Prou.20.11. *Let a childe make him selfe knowen in his workes, whether his worke be pure and right.*

Contrarie to this is, to let them haue their will from the beginninge, to discourage them by seueritie, to let the common ignorance of the worde to be rooted in them, and not in this care to frame them to trueth and goodnes, and to prepare them to be apte to receyue profita from the publike ministerie.

Their duetie towardes them in their youth is, { Eyther in the entrance of their youth. Or in their ripe age.

Their duetie in the entrance of their youth is, according to their giftes and diuersitie of them, to prepare them vnto some profitable calling in the church, by applying them vnto it, beating into them the giftes and conscionable vse of the giftes which is required. 1.Chron.28.9. *Then also Salomon my sonne, knowe the God of thy father, and worship him with an vndefiled bodie, and with a carefull minde, because God doeth searche all hartes, and doeth vnderstande euerie imagination of the thoughtes: if thou shalt seeke him, he wil be founde of thee, but if thou shalt forsake him, hee will forsake thee for euer.* 10 *Beholde nowe, seeing the Lorde hath chosen thee to builde an house for the Sanctuarie, be thou stronge and doo it.* 11 *Then Dauid gaue to Solomon, the pateyne of the porche, and of the houses thereof, and the treasure houses thereof, and of the Parlore thereof, and of the inner chambers thereof, and of the place of the mercie Seate.* Pro.31.1. *The gathering togither of the wordes of Lemuell the king, wherein his mother had instructed him.* 2 *What shall I saye my Sonne? What thing, O sonne of my wombe? And what, O sonne of my desires?* 3 *Giue not thy strength vnto women, and to those that worke that Kinges maye be abolished.*

Here the Church may not be depriued for honor, gayne, or such fleshlie respectes of meete Ministers.

In their ripe age their duetie is to giue their children that which maye helpe them in this life, and also if they haue not the gifte of continencie, to counsell them to gouerne them vnto a fitte and religious wife, suche as is fitte for the dueties afore named.

2. Cor.12.14. *For I seeke not yours but you: For children ought not to gather treasures for their*

for their parentes, but the parentes for the Children. Gene. 24 2. Put thine hande vn-der my thighe, 3 That I may binde thee with an othe by the Lord God of heaven, and the God of the earth, that thou wilt not take a wife vnto my ſonne, of the daughters of the Cananites amongeſt whome I dwell. 3 But that thou wilt goe vnto my countreye, and to my kindred, and take a wife vnto my ſonne Izchak Ruth. 3 1. Afterwarde Naomi her mother in lawe ſayde vnto her: Shoulde I not ſeeke reſte vnto thee, that it might bee well with thee? So 1. Cor. 7. &c.

Contrarie to this is the neglecte of their life to come, to make matches onelie for carnall reſpectes, ſuffering them to liue wantonlie and vncleanelie, and not ſeeking the remedie appoynted.

The proper dueties of both is commonlie towardes them in their infancie. The Fathers duetie is with all conuenient ſpeede that may bee, according to the aſſemblie of the congregation, to preſente the Childe for the firſt Sacramente, and there to giue a name in the mother tounge, which may haue ſome godlie ſignification, fitte for that worke.

Contrarie to this is, differring of that worke, for trifles or vnmeete cauſes, a giuinge of a name in another tongue, a prophane name. Gene. 25. 25. *And the firſte came foorth roughe, being all ouer as an hearie gowne, and they called his name Eſau.* 26 *Afterwardes his brother came foorth, whoſe hande helde the heele of Eſau, therefore euerie one called his name Iacob.* Luke. 1. 59. *And it was ſo on the eight daye, they came to circumciſe the babe, and called him Zacharias, after the name of his father.* 62 *Then they made ſignes to his father, howe he woulde haue him called.* 63 *So he asked for writinge Tables, and wrote ſayinge: His name is Iohn, and they marueyled all.* Gene. 4. 25. *And after Adam knewe his wife, whiche brought foorth a ſonne, and called his name Sheth: For ſayd ſhee: God hath layde vppe for mee another ſeede for Abell whom Kain ſlewe.* Gene. 19. 11. *Furthermore the Angell of the Lorde ſayde vnto her: Beholde thou arte with childe, and ſhalt ſhortlie beare a ſonne, therefore call his name Izmaell, becauſe the Lorde conſidereth thine affliction.* 15 *Therefore Agar brought foorth vnto Abraham a ſonne, and Abraham called the name of the ſonne which Agar brought foorth vnto him Iſmael.*

So the Greekes in Greeke: as Timothie, the feare of God, Actes 16. 1. *Then came he to Darbe and to Liſtra, and beholde, a certayne Diſciple was there, named Timotheus, a womans ſonne which was a Iewe ſſe, but his father was a Grecian.*

And the Latines in Latine, as Tertius, Rom. 16. 22. *I Tertius which wrote out this Epiſtle, ſalute you in the Lorde.*

The proper duetie of the mother is, to nouriſhe it vp, if ſhee bee able, with her owne milke, and to wayne it, and performe all ſuch motherlie care and duetie. 1. Tim. 5. 10. *If ſhee haue nouriſhed her children, if ſhee haue lodged ſtraungers. &c.* Gene. 21. 7. *Furthermore ſhee ſaide: Who woulde haue ſaide vnto Abraham, Surelie Sarah ſhall giue children ſucke: but I haue borne a ſonne in his olde age.* 8 *And the babe grewe and was wayned, and Abraham made a great feaſte, what day Izaak was wayned.* 1. Sam. 1. 29. *So the woman abode that ſhe might nurſe her ſonne vntill ſhee had brought him vp.* Luc. 2. 12. *And this ſhalbe a ſigne vnto you: you ſhall finde the childe ſwadled and layde in a cratche.*

Contrarie to this is, the tendernes of many mothers, that bring on them the threatning of the Prophete willinglie, of barren bieſtes, which ſhould goe onlie with a barraine wombe.

Hitherto of their duties as they be parentes.

THE ORDER

Nowe followeth their dueties as they be Maiſters and Miſtreſſes, where beſides theis, common both to children and ſeruauntes, this is proper, in regarde of ſeruauntes, that not onelie accordinge to iuſtice they paye them their due wages, but alſo otherwiſe helpe them, comforte them, liberallie rewarde thē, as farre as chriſtianitie, liberalitie, in equalitie ſhall binde them.

Contrarie to this is, to retayne their wages, to exacte of them, to oppreſſe them, or onely rewarde them ſtrictelie, according to the exacte deſeruing. Coloſ. 4. 1. *Ye Maiſters, doo vnto your ſeruauntes that which is iuſte and equall, knowing that ye alſo haue a maiſter in heauen.* And theſe are the duties which they muſt performe in their life time, All which muſt be ſhutte vp with ſetting order for all things at their death, with eſpecial exhortations and prayers for Religion, for vprightnes in their callinges, for peace and order after them.

Eſai. 38. 1. *In thoſe dayes Hezechiah was ſicke vnto death: Eſaiah the ſonne of Amotz the Prophete came and ſaide vnto him: ſo ſaieth the Lorde: Giue preceptes vnto thy familie, for thou ſhalt ſhortlie die, and ſhalt not liue.* 1. Kings. 2. 1. *And when the dayes of Dauid drewe neare that he ſhould die, he commaunded Schelomoh his ſonne, ſaying:* 2 *I ſhall ſhortlie departe after the manner of all the worlde: but be ſtronge and bee a man.* 3 *And keepe the ordinances of the Lorde thy God, by walking in his wyaes, keeping his ſtatutes, and his commaundementes, and his iudgementes, and his teſtimonies, as it is written in the lawe of Moſche: that thou maieſt proſper whatſoeuer thou ſhalt do, and whither ſoeuer thou ſhalt turne thy ſelfe.* 4 *That the Lorde may performe the worde which he promiſed me ſaying: If thy children ſhall keepe my waye by walking before me in faith from their whole harte and their whole minde, ſaying, I ſaye, there ſhall not be cutte of vnto thee a man from the ſeate of Izrael.* 5 *Moreouer, thou knowweſt what Ioab the ſonne of Zeruiah hath done vnto me, what he hath done to the two Captaynes of the hoſte of Izrael, Abner the ſonne of Ner, and Hamaſa the ſonne of Iether, whome he ſlewe, appointing ſlaughter of warre in peace, as hee hath put the blonde of ſlaughter of warre on his girdle, which was about his loynes, and in his ſhoes which were vpon his feete.* 6 *Wherefore doo according to thy wiſedome, neyther ſuffer his white heade to goe downe to the graue in peace.* 7 *But exerciſe mercie towardes the ſonnes of Barzillai the Gileadite, and let them be amongeſt thoſe that eate meate at thy table, becauſe likewiſe they came vnto mee, when I fledde from Abſolon thy brother.* 8 *To be ſhorte, Schimmhi the ſonne of Gera be in thy remembrance, which curſed me, with a moſt bitter curſe, what day I went Machananiim, who deſcending to meete me, to Iordan, Ihaue ſworne vnto him by the Lorde, ſaying: I will not ſlaye thee with the ſworde:* 9 *But nowe diſcharge not him being guiltie, ſeeing thou art a wiſe man, but knowe what thou ſhalt doo vnto him, that thou mayeſt bringe downe his white heade vnto the graue with blonde.* 10 *After Dauid ſlepte with his fathers, and was buried in the citie of Dauid.* Gene. 49. 30. *Then he commaunded and charged them, ſaying: When I ſhalbe gathered to my people, burie me with my fathers in the caue which is in the fielde of Hephron the Chittite.*

Hitherto of the firſte parte of houſholders, which concerneth the gouernement of the ſame by the Superiours in it.

Nowe followeth the dueties of the inferiours.

The inferiours are thoſe which are vnder the reſte in the houſhold, and are called of Peeter, thoſe of the houſholde or houſholde fellowes.

Their dueties are towardes { The houſholde gouernours. / Or others.

Of Hovsholde.

Tim. 1. 6. *If anie be vnreproueable, the husbaude of one wife, hauing faithefull children, which are not ſlaundered of ryot, neyther are diſobedient.*

Towarde the houſeholde gouernours, to { Be helpefull to them in outwarde behauiour. / Be in ſubiection and obedience.

Luc. 2. 51. *Then he wente downe with them and came to Nazareth, and was ſubiecte to them.*

The firſte is, by outward behauiour to acknowledge their authoritie, ſuch as ſhall be preſcribed vnto them, as of cappe, legge, manner of ſpeaking.

Contrarie to this is, vnmannerlines, anſwering againe, giuing cutted aunſweres. &c. 1. Tim. 6. 2. *And they which haue beleeuing maiſters, lette them not deſpiſe them, becauſe they are brethren, but rather do ſeruice, becauſe they are faithfull and beloued, and partakers of the benefite.* Tit. 2. 9. *Let ſeruauntes be ſubiect to their maiſters in all thinges, not anſwering againe.* 10 *Neyther pickers, but that they ſhewe all good faithfulnes, that they may adorne the doctrine of God our Sauiour in all thinges.* 1. Pet. 2. 18. *Seruauntes be ſubiect to your Maiſters with all feare, not onely to the good and courteous, but alſo to the frowarde.*

The ſeconde duetie of obedience is in all commaundementes concerninge the forenamed dueties of the Superiours towards them, willingly to performe them, and to ſubmitte them ſelues to rebukes, to admonitions, corrections, & ſuch like, with meekenes. Pro. 4. 1. *Heare O children the inſtruction of the Father, and giue eare to learne vnderſtanding.* 2 *For I giue vnto you good diſcipline, forſake not my doctrine.* 20 *My ſonne attende vnto my wordes, and incline thine eare to my ſpeache.* Numb. 12. 14. *And the Lorde ſpake vnto Moſche: If her Father had ſpitte in her face, ſhould ſhe not haue bin aſhamed 7. dayes?*

The duetie to be helpefull is by their example and perſuaſions one to another, and by reuealing things, which by admonition will not bee amended, to be helpefull to the Superiours in the former dueties.

Contrarie to this is, euill example, euill perſuaſions, hiding thinges whiche ought to be reuealed. Gene. 37. 2. *Ioſeph being 17. yeare olde, fedde the flocke with his brethren (for he was a childe) with the ſonnes of Bilhah, and with the ſonnes of Zilpath the wiues of their father, and he brought vnto his father their euill reporte.* Gen. 27. 44. *And when it had bene tolde vnto Ribkah all the wordes of Heſau her eldeſt ſonne, ſhee ſending called Iaacob her yongeſt ſonne, and ſayde vnto him. &c.*

The duetie towards others is, { Amongeſt them ſelues. / Towardes other beſides them ſelues.

Amongeſt them ſelues that with peace and quietnes. They haue their mutuall equalitie, beare with one another, & helpe one another as farre as is lawfull. Contrarie to which is, vnquiet mindes, pride, iarres, lifting vp aboue others, not keeping the place or difference made by the chiefe of the familie.

Towardes others is, that they ſo order them ſelues towardes all, as they are taught out of the commaundementes, and towardes Gheſtes and ſtraungers: ritche and poore, hygh and lowe, as they be taught out of the fifte commaundement: And thus of the common dueties of all inferiours of the familie, and this is proued by the commaundementes and ſentences going before.

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Gene. 45.24. *And letting his brethren goe, he sayde vnto them: bee not wroth or stirred one against another in the way.*

Inferiours in the familie are, { Children. / Seruauntes.

Childrens duetie is from their beginning to their ending, to be subiecte, obediente, and helpefull to their parentes.

Contrarie to this is, the reiecting of these dueties at some yeares. Luk. 2.51 *And he descended with them, and came to Nazareth, and was subiect to them.* Io. 19.26. *When Iesus therefore saw his mother, and the Disciple standing whom he loued, he said vnto his mother, woman, beholde thy sonne.* 1 King. 2.19. *And when Bathsheba came vnto the King that she might speake vnto him for Adoniah, the King rose to meete her, and bowed him selfe vnto her sitting in his Throne, he commaunded a throne to be placed for the mother of the King, which sate at his right hande.* Gen. 47.29. *And when the dayes of Israell drewe nigh that he should die, he sente for his sonne Ioseph, and saide vnto him: If now I haue founde fauour in thine eyes, put I praye thee, thine hande vnder my thighe, and exercise this kindnes and faith towardes mee, burie me not in Egipte, but when I shall reste with my fathers, carie me out of Egipte, and burie me in their sepulchre: Which sayde: I will doo according to thy worde.* Gene. 49.29. *After he willed and commaunded them, saying: When I shalbe gathered to my people, burie me with my fathers, in that caue whiche is in the fielde of Hephron the Chittite. 30 In that caue which is in the fielde of Macpela, which is on the other side of Mamre in the lande of Canaan, which Abraham bought with the fielde of Hephron the Chittite, for a possession to burie in.*

The proper or especiall partes, of this dutie is in their proper { Obedience. / Recompence which they must make.

The proper obedience is that which springeth from a cheerefull, naturall, continuall and childelike loue and reuerence.

Contrarie to this is, disobedience, vnnaturall behauiours or affections. &c. 2. Tim. 3.2. *For men shalbe louers of them selues, couetous, boasters, proude, euill speakers, disobedient to parentes, vnthankefull, prophane.* Colos. 3.20. *Children, hearken vnto your parentes in all things, for this is acceptable vnto the Lorde.* Ephe. 6.1. *Children giue eare vnto your parentes in the Lorde, for that is iust.*

This obedience must shewe it selfe especiallie in being gouerned by them in the matter of calling, and mariage, accordinge to the rules prescribed in the worde of God, and all such matters of waight & momente. Chieflie vntill by the fathers authoritie and consente, more full power be giuen to their childrē, because of their yeeres and discretion. Numb. 30.4. *When a woman hath vowed a vowe vnto the Lorde, or bounde her selfe by a bonde at her fathers house in her youth. 5 If when her father heareth her vowe or the bonde, wherewith she hath bounde her selfe, and her father holde his peace concerning her, then let her vowes be established, and euery bonde wherewith she hath boūde her selfe, let it be established. 6 But if her father shall make her to breake it, in what day he shall heare it, let none of her vowes or bondes wherewith shee hath bounde her selfe be established, and the Lorde shall forgiue her, because her father hath made that she should breake it.* 1. Cor. 7.36. *But if any man thinke he hath cōmitted some vncomely thing against his virgin, if she passe the flower of her age, and that so it ought to be done,*

done, let him doo what he will, he ſinneth not. Let them be ioyned in mariage. 37 *But he which abideth firme in harte, neyther is driuen by neceſsitie, but hath his owne will in his power, and hath decreed this in his harte, that he may keepe his virgine, he doeth well.* 38 *Therefore he that giueth her in mariage doeth well, but he that giueth her not in mariage, doth better.* Gen. 24. 51. *Beholde Rebekah is before thee, take her and goe thy waye, that ſhee may be a wife vnto the ſonne of thy Lorde, as the Lord hath ſpoken.*

Laban the ſonne hauing the gouernement of his father being olde, was the chiefe in this buſines. Gen. 24. 55. *And the brother of Rebkah and her mother ſayd, let this mayde tarrie with vs a few dayes, at the leaſt tenne, afterward goe thy wayes.* 57 *Then they ſaide: Let vs call the mayde, and aske of her mouth.*

Their eſpeciall recompence is, to relieue and maintayne them, or any other, which is knitte vnto them in any eſpeciall care and duetie, as farre as their abilitie or duetie towardes the wife, and care of the family will ſuffer.

Contrarie to this is contempte of your parentes, greeuing of them, neglecting to helpe and ſuccour them, &c. 1. Tim. 5. 4. *But if anie widdowe haue children or Nephewes, let them learne firſte to ſhewe godlines towardes their owne houſe, and to recompence their kindred, for that is an honeſt thing and acceptable before God.* Mat. 15. 4. *For God hath commaunded, ſaying: Honour thy father and thy mother: and hee that curſeth his father or mother, let him dye the death.* 5 *But ye ſaye, who ſoeuer ſhall ſaye to father and mother, by the gifte that is offered by mee, thou mayeſt haue profite.* 6 *Though he honour not his father or his mother, ſhalbe free, thus haue you made the commaundement of God of no authoritie by your traditions* Gene. 47. 12. *And Ioſeph nouriſhed his Father, and his brethren, and all the houſholde of his father with meate, as putting it into the mouth of children.*

The eſpeciall dueties of ſeruauntes is to doe all things which their maiſter ſhall according to Gods will giue them in charge Col. 3. 22. *Seruauntes be obedient vnto them that are your maiſters according to the fleſhe in all thinges, not with eye ſeruice as men pleaſers, but in ſinglenes of harte, fearing God.* Luke. 17. 7. *Who is it alſo of you that habing a ſeruaunt plowing, or feeding cattell, would ſaye vnto him by and by when he were come from field, goe and ſitte downe at the table.* 8 *And would not rather ſaye vnto him; Dreſſe where with I may ſuppe, and girde thy ſelfe, and ſerue mee till I haue eaten and drunken, and after eate thou and drinke thou.* 9 *Doeth he thanke that ſeruaunt, becauſe he did that which was commaunded him? I trowe not.*

Contrarie to which is, that ſome will doo one thing onely at this time, & which pleaſeth him.

The maner of doing this, hath two partes, { Diligence. Faithfulnes.

Tit. 2. 9. *Let ſeruauntes be ſubiect to their maiſters, and pleaſe them in all things, not aunſwering agayne: neyther pickers, but that they ſhewe all good faithfulnes, that they may adorne the doctrine of God our Sauiour in all things.*

Their diligence is in a ſingle harte, as to the Lorde, not only by laboure and trauaile, but prayer, religious care, and all good meanes to performe the things layde on them.

Cõtrarie to this is, eye ſeruice, Col. 3. 22. *Seruaunts be obedient vnto them that are your maiſters according to the fleſhe in all things, not with eye ſeruice, as men pleaſers, but with ſinglenes of hart fearing God.* 23 *And whatſoeuer ye do, do it hartily, as to the Lorde, and not vnto men.* Ephe. 6. 5. *Seruauntes be obedient vnto them that are your maiſters according to the fleſhe with feare and trembling, in ſinglenes of your hartes, as vnto Chriſte.*

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6 Not with ſeruice to the eye, as men pleaſers, but as the ſeruauntes of Chriſte, doinge the will of God from the harte. 7 With good will ſeruing the Lorde and not men.
Gen. 24. 9. Therefore the ſeruaunt putting his hande vnder his thigh, ſware vnto him concerning this matter. 10 Afterwarde the ſeruaunt tooke tenne Camels of the camels of his maiſters, that he might go on his iourney: (for he had all the goods of his maiſter in his hand) And riſing he wente vnto Siria betweene the riuers vnto the citie of Nachor. 11 Where cauſing the Camels to reſt without the Citie beſide a well of water, in the euening, at what time the woman came forth to drawe. 12 And he ſayde: O Lorde God of my Maiſter Abraham: bring to paſſe I pray thee, that it may come to paſſe vnto me this day, and ſhewe this mercie vnto my maiſter Abraham. 26 And he enclined his face to the grounde, and bowed him ſelfe to the Lorde, ſaying: Bleſſed be the Lorde of my maiſter Abraham, whiche hath not leſte his mercie and faithfulnes towardes my maiſter.

His diligẽce alſo appeared greatlie, when he ſaid, I will not eate till I haue ſpoken my wordes, or matter, ver. 33. and in making ſpeede he ſayde, Staye me not, ſeeing the Lord hath proſpered my waye. Sende me backe that I may goe vnto my Lorde. &c.

Faythfulnes is in their labour and cdarges, to ſeeke the vttermoſt they can, the commoditie and benefite of their Maiſters.

Contrarie to which is, picking, turning an other waye, in banketing, feaſting, riotte. &c.

This appeareth moſt liuelie in the deſcription which Iacob doeth make of his faithfull ſeruice to Laban *This is the twentieth yeare ſince I haue bin with you, thy ſheepe and thy goates haue not leſte their yonge, and the Rammes of thy flocke haue I not eaten. The torne I brought not vnto thee, but made it good my ſelfe, at my hande thou diddeſt require it. Likewiſe the ſtolen by day, and the ſtolen by night. I was about my worke when the heate conſumed me by daye, and the froſt by night, and ſleepe departed from myne eyes,* Gene. 31. 38. 39. 40.

And thus much for the order of Houſholde, which is preſcribed by the worde of God.

The reſolution and interpretation of the Lordes prayer, out of Mat. 6. 9. and Luke 11. 2.

OVr Sauiour Chriſt being both deſired of his Diſciples to be taught how to praye, and hauing reproued the abuſe of vnneceſſarie and vayne repetitions of one and the ſame thing: giueth his Diſciples commandement to pray as he taught thē in this prayer: Saying *praye thus*, and when you praye ſaye, *Our Father. &c.* that is, let the things which you require and giue thanks for, the difference which you make of the thinges, and the affections wherewith you praye, be no other then are conteyned here. This forme or paterne, or rule of prayer hath two partes.

The firſte is, { An entrance or preparation to the ſame.
The ſecond is, { The prayer it ſelfe.

The entrance doeth conteyne ſuch a deſcription of God, as is meete for vs, whenſoeuer we adreſſe our ſelues to prayer, to haue feeling of in our hartes. It is diſpoſed in *an Axiome or ſentence copulatiue or coupling*. The firſt reaſon is from *the adioint* of relation *Our Father*, which is adorned with that manner of *exclamation* which vttereth a familiar affection, as *My Father, my ſonne!* Gen. 22. 7. So that we muſt in the aſſured feeling of faith according to the ſpirit of adoption and ſanctification crie vnto God as our merciful father, through Ieſus Chriſt, Rom. 8. 13. 14. 15. Gal. 4. 6 more readie then any father to graunt that wee aske *according to his will*, and therefore muſt be wayted on in requeſt & ſute, till we obteyne. Lu. 11. 5. to the 14. ver. The ſeconde reaſon is, from the ſubiect *Which art in heauen*, that is, full of all maieſtie and power, Heauen the throne, or ſeate, or place of Gods Maieſtie, and power, where this is moſt cleare and manifeſt, Pſal. 113. 4. 5. And 115, 3. 16. Eſa. 66. being put for the power and Maieſtie it ſelfe, by a *Metonomie, or change of name*, where the place or ſubiect is put for the thing placed or adioint: ſo that, our reuerence muſt bringe foorth ſuch cogitations, deſires, and wordes in ſuch manner as may becōme his Maieſtie, *becauſe he is in heauen, and we in earth*, Eccle. 5. 1. In the firſte is ſhut out infidelitie, doubting whether we be hearde, in patiēcie, in wayting Gods leaſure. In the ſeconde, raſhnes or multiplying wordes, thoughtes, doubting of Gods power, wandring thoughtes, and all earthlie imaginations.

The prayer it ſelfe hath two partes, { The forme of requeſt.
{ The cōfirmation of it, cōtayning a thankſgiuing.

Becauſe *our requeſtes muſt be made manifeſt with thankeſgiuing*, Phil. 4 6. And thankeſgiuing for a benefit receyued doeth greatly confirme our faith in requeſtes, as *Iacobs* example doeth ſhewe, Gen. 32. 10. 11. &c The forme of requeſtes is ſet downe in a *copulatiue axiome*, which numbreth vp ſixe ſeuerall petitions, where the bonde or couple of the axiome is left out, as the manner is